A BASIC GRAMMAR OF MODERN HINDI

ए बेसिक ग्रामर ऑफ मॉडर्न हिंदी

भारत सरकार
केंद्रीय हिंदी निदेशालय
उच्चतर शिक्षा विभाग
मानव संसाधन विकास मंत्रालय
नई दिल्ली-110066

Government of India
Central Hindi Directorate
Department of Higher Education
Ministry of Human Resource Development
New Delhi-110066

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संदेश

केंद्रीय हिंदी निदेशालय, उच्चतर शिक्षा विभाग, मानव संसाधन विकास मंत्रालय, भारत सरकार, 1960 में अपनी स्थापना के समय से ही, सरकार द्वारा उसे सौंपे गए हिंदी के प्रचार प्रसार के कार्य में पूर्ण रूपेण संलग्न रह कर निरंतर नई–नई दिशाओं में प्रगति पथ पर अग्रसर है। निदेशालय के अब तक के अधिकांश प्रकाशन तथा क्रिया–कलाप उच्च शिक्षा में हिंदी तथा भारतीय भाषाओं को शिक्षा का माध्यम बनाने के लिए उपयुक्त सामग्री उपलब्ध कराने के उद्देश्य होते रहे हैं। सूचना संचार प्रौद्योगिकी के तेजी से बढ़ते अनुप्रयोग को देखते हुए ए बेसिक ग्रामर ऑफ माडर्न हिंदी **(A Basic Grammar of Modern Hindi)** पुस्तक का प्रथम ई-संस्करण उपलब्ध कराया जा रहा है। पिछले कुछ वर्षों में जन सामान्य, छात्रवृंद इत्यादि सब में डिजिटल माध्यम का प्रयोग बहुत बढ़ गया है। इस माध्यम की बढती लोकप्रियता तथा सरकार के डिजिटल इंडिया के संकल्प को वास्तविक एवं व्यावहारिक रूप देने के लिए निदेशालय अपने लोकप्रिय प्रकाशन ए बेसिक ग्रामर ऑफ माडर्न हिंदी को ई–बुक के रूप में प्रकाशित कराने के साथ साथ अन्य महत्वपूर्ण संस्करणों को भी ई–बुक के रूप में प्रकाशित करने की योजना पर कार्य कर रहा है।

मुझे इस ई–बुक को ऑनलाइन प्रकाशित करते हुए बहुत हर्ष हो रहा है। अब कोई भी प्रयोक्ता अंग्रेजी माध्यम द्वारा हिंदी की आधारभूत व्याकरण की जानकारी–इस पुस्तक द्वारा ले सकता है। भविष्य में भी निदेशालय द्वारा तैयार किए जा रहे कोशों को ऑनलाइन प्रकाशित करने की योजना है। मुझे आशा है कि ये कोश तथा पुस्तिकाएं हिंदी – जानने एवं समझने की दिशा में प्रयोक्ताओं के लिए लाभकारी होंगी।

(प्रोफेसर अवनीश कुमार)
निदेशक
केंद्रीय हिंदी निदेशालय

Message

Central Hindi Directorate, Ministry of Human Resource Development, Department of Higher Education, Government of India, has been fully devoted for Propagation and promotion of Hindi since its inception in 1960 and continues to make significant progress in ever emerging fields. Most of the activities undertaken by the Directorate during initial decades were concentrated on making academic material available for facilitating higher education through Hindi and other Indian languages. In view of very fast application of Information Communication Technology online edition of this book **"A Basic Grammar of Modern Hindi"** is being made available. In the last few years, use of digital platform has become very popular amongst general public, students and virtually all sections of society. In view of popularity of digital platform the Directorate is now launching e-book for its very popular publication "A Basic Grammar of modern Hindi" and also working on the planning to launch e-books form of other important editions. In this book any one can learn Hindi Grammar through English medium online. In future it is planned to add other dictionaries online. I feel great pleasure while launching this e- book for making instant and easy availability of material to users. I hope that in due course, Dictionaries of other languages shall be made available to users through similar platform. It is also hoped that these Dictionaries and books will be among the users.

(Professor Avanish Kumar)
Director
Central Hindi Directorate

Preface to the first e-edition

The first e-edition of 'A Basic Grammar of Modern Hindi' is available on time and ready to serve you as usual. This e-book depicts in brief and cross-references all the logical conclusion and subtle differences in language use in the field of Hindi Grammar and is, therefore, very popular in our country and abroad. It is evident from the fact that along sixth print edition, it became necessary to bring out first e-edition of this book due to huge demand in public. Every language develops with the passage of time. So there was a need to revise and update its Grammar as per the requirements of modern age. Minor shortcomings have been removed and apparently unclear rules have been modified and illustrated more clearly in this e-edition. We have given special emphasis on standardization of Hindi script and spellings. Uniformity is adopted all over.

I am grateful to Late Dr. Narendra Vyas for his valuable suggestions. Thanks are also due to the officers of the directorate for its expeditious and faultless production. I hope this e-edition of 'A Basic Grammar of Modern Hindi' will serve its purpose in understanding the technicalities of the Hindi language for all and will be especially useful to non-Hindi speakers and foreign scholars and students who are interested in learning and understanding Hindi. Directorate will always welcome suggestions and comments received from various academic quarters for further improvements in present work.

New Delhi — Professor Avanish Kumar
01-Aug-2017 — Director

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कोश और वार्तालाप पुस्तिकाएँ

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अथवा

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SECTION 1

LETTERS AND SOUNDS

CHAPTER 1

THE ALPHABET

1. The Hindi language, in common with Marathi, Nepali and many north Indian dialects, is written in the Nāgarī (or the Devanāgarī) script which is also the accepted all-India script for Sanskrit.

   Recently, this script has been standardized by Central Hindi Directorate, Ministry of H R D, Deptt. of Higher Education, with a view to bring about uniformity in writing and improving the shape of some of its characters. This 'Standardized Devanāgarī' can be seen at Appendix V.

2. The alphabet consists of 11 vowels and 35 consonants, as follows :-

   (a) Vowels :

   अ a, आ ā, इ i, ई ī, उ u, ऊ ū, ऋ r:, ए e, ऐ ai, ओ o, औ au

Note **:**

(i) '̇' (*Anuswāra*) and ':' (*Visarga*) are often included in the list of vowel-letters (and are usually written as अं and अः). But, so far as Hindi is concerned, they are consonants. See below under (d) and (e).

(ii) The vowel ऋ occurs only in Sanskrit words borrowed into Hindi.

(b) Consonants :

क ka,	ख kha,	ग ga,	घ gha,	ङ ṅa
च ca,	छ cha,	ज ja,	झ jha	ञ ña
ट ṭa,	ठ ṭha,	ड ḍa,	ढ ḍha,	ण ṇa
त ta,	थ tha,	द da,	ध dha,	न na
प pa,	फ pha,	ब ba,	भ bha,	म ma
य ya,	र ra,	ल la,	व va	
श śa,	ष ṣa,	स sa,	ह ha	
	ड़ ṛa,	ढ़ ṛha		

Note :

(i) An अ '*a*' is inherent in each consonant letter. See 28

(ii) ष occurs only in Sanskrit words borrowed into Hindi.

(iii) ङ, ञ, ण, ड़ and ढ़ never occur in the beginning of a word; and ङ and ञ never occur by themselves, they are always combined with a following consonant.

(c) The sign ँ (*Candra-bindu*) placed above a vowel (अँ, आँ etc.) indicates that the vowel is nasalized (*Anunāsika*), or 'spoken also through the nose'. See 42.

(d) The sign '·' (*Anuswāra*) placed above a vowel may represent any one of the consonants ङ, ञ, ण, न and म (to be pronounced after the vowel). See 40.

(e) The sign ':' (*Visarga*) placed after a vowel represents a ह. See 20.

(f) Some Arabic, Persian and English consonants, found in Hindi loanwords from these languages, are indicated by the following dotted letters : क़, ख़, ग़, ज़, फ़ See 26.

(g) ऑ indicates English o in the words like office (ऑफ़िस), college (कॉलेज) etc.

CHAPTER II

PRONUNCIATION : VOWELS

Introductory Note :

All human speech-sounds are produced by the breath going out of (or into) the lungs through the *larynx* and the cavities of the *mouth* and the *nose.* The *larynx* is the cavity in the throat (just behind the 'Adam's Apple') holding the two *vocal chords*. The latter resemble two lips running horizontally from back to front. They may be kept apart or brought together so as to close the air passage. When they are kept apart, the air can pass freely between them which produces voiceless sound, but when the *vocal chords* are close together, the breath forcing itself out through them sets the chords in vibration which produces voiced sound.

In producing consonants,some sort of complete or incomplete obstruction is created in the mouth with the help of the *lips,* (upper) *teeth, palate* and the *tongue.* The two lips can be drawn together, or the lower lip placed against the upper teeth for creating an obstruction. The tongue can be pressed against the upper teeth, or against their *ridge,* or against some part of the *palate* ('roof' of the mouth), and thus obstruct the passage of the outgoing breath. (The front part of the palate is called 'hard', while the back part is called 'soft'.)

In uttering *vowels*, there is obstruction in the *larynx* only, but none in the mouth. The vibration of the *vocal chords* produces 'voice', while the various *qualities* of vowels depend on the variations of the *shape* of "the air passage" above the *larynx*. This passage forms what is known as a *resonance chamber.* The shape of the air passage above the *larynx* is governed, and hence vowel quality is governed, chiefly by the position of the main part of the tongue (though also to a large extent by the position of the lips)" (D. Jones). When the 'front' of the tongue is raised considerably high towards the hard *palate,* we get *high* (or *close*) *front vowels* like *i.* When the 'back' of the tongue is raised towards the *soft palate*, we get *high* (or *close*) *back vowels* like *u.* When the tongue is low down in the mouth and very slightly raised at the back, we get *a low* (or *open*) *back vowel* like *ā*. When the 'middle' of the tongue is slightly raised (or, in some cases, depressed) we get a *half-open middle vowel* like *a*. In between these, there are *half-close front vowels* like *e, half-open front vowels* like *a͜i, half-close back vowels* like *o,* and *half-open back vowels* like *a͜u.* The vowel quality is also affected by the position of the lips. Thus, in pronouncing *u* or *o,* the lips are drawn together so as to form a round opening, while in pronouncing *i* or *a* the lips are either slightly spread or have a 'neutral' position. Vowels are *short* (*i, u, a*) or *long* (*ī, ū, ā*) according to the time taken to utter them. Each vowel can be *nasalized, i.e.* formed by letting the air

pass out through the nose, as well as through the mouth. Two vowels pronounced as a single syllable are said to form a *diphthong.*

3. (1) अ (*a*) is a short, half-open, middle vowel. It is pronounced somewhat like the u in *but,* or the o in *son* :

अब (ab) 'now', अगर (agar) 'if'.

(2) आ (*ā*) is a long, open, back vowel. It is pronounced like the a in *far* or *father :*

आग (*āg*) 'fire', आप (*āp*) 'you' (honorific).

(3) इ (*i*) is a short, close, front vowel. It is pronounced like the i in *pin* or *it* :

इधर (*idhar*) 'hither', इकसठ (*iksaṭh*) 'sixty-one'.

(4) ई (*ī*) is a long, close, front vowel. It is pronounced like the i in *machine* or like the ee in *heed* :

ईश (īś) 'God', ईख (*īkh*) 'sugar-cane'.

Note: ई is, in fact, not only longer, but also *closer* than इ Moreover, in uttering it, "the tongue is in a state of considerable muscular tension", while in uttering इ, the tongue "is held loosely" (D. Jones). Cf. ऊ below.

(5) उ (*u*) is a short, close, back, rounded vowel. It is pronounced like the u in put or the oo in book :

उधर (*udhar*) 'thither'. उदय (uday) 'rise'.

(6) ऊ (ū) is a long, close, back, rounded vowel. It is pronounced like u in *June*, or oo in *fool* :
ऊपर (*ūpar*) 'up, above'; ऊन (*ūn*) 'wool'.

Note : ऊ is, in fact, not only longer but also *closer* than उ. Moreover, in uttering it, "the tongue is in a state of considerable muscular tension", while in uttering उ, the tongue "is held loosely". Cf. ई above.

(7) ऋ (*r:*) is short and pronounced as the ri in *rip* :

ऋण (*r:ṇ*) 'debt'. See *Note* (i) below.

(8) ए (*e*) is a long, half-close, front vowel. It is pronounced like the a in *make* or *fame* (but as a *single vowel*, as in Scottish English) :

एक (*ek*) 'one'

(9) ऐ (*ai̯*) is a long, half-open, front vowel. It is pronounced somewhat like the a in *bad* or *glad* :

ऐब (*ai̯b*) 'defect, vice', ऐनक (*ai̯nak*) 'pair of spectacles'

(10) ओ (*o*) is a long, half-close, back vowel. It is pronounced like the o in *bolt* or *both* (but as a single vowel, as in Scottish English) :

ओस (*os*) 'dew', ओह! (*oh*) 'oh'!

(11) औ (*au̯*) is a long, half-open, back vowel. It is pronounced somewhat like the aw in *saw* or *lawn* :

औरत (*au̯rat*) 'woman', और (*au̯r*) 'and, more'

Note : (i) In Hindi (so far as pronunciation is concerned), ऋ is not a vowel sound, but simply the consonant *r* + the short vowel *i* (not *r+u*, as in some South Indian

languages). However, it is included among vowel letters because it occurs in Sanskrit words where it had the value of a true vowel.

(ii) For all practical purposes, इ–ई, उ–ऊ as well as अ–आ may be regarded as pairs of short and long vowels.

(iii) ऐ and औ in native Hindi and common Sanskrit words are usually pronounced as simple, long vowels, as explained above. However, in the 'learned' pronunciation of Sanskrit words borrowed into Hindi, or where followed by semi-vowels य (मैया maiyā 'mother') and व (कौवा kauvā 'crow') respectively, ऐ and औ are made into clear diphthongs and pronounced like अइ (*ai*) and अउ (*au*) respectively.

(iv) Any vowel, short or long, can be nasalized (spoken through the nose also) : अँ *ã*, आँ *ā̃*, एँ *ẽ*, ओं *õ* etc. :

आँख (*ā̃kh*) 'eye', ईंट (*ī̃ṭ*) 'brick', ऊँट (ū̃ṭ) 'camel', ओंठ (õṭh) 'lip'

CHAPTER III

PRONUNCIATION : CONSONANTS

Introductory Note:

(a) In uttering consonants, there is partial or complete obstruction in the mouth, with or without an obstruction in the *larynx* as well. The obstruction or closure in the mouth, if complete, has to be *released* before speech-sounds can be produced. This is usually done in such a manner that the breath is released suddenly, making an 'explosive sound'. Hence the consonants thus produced are called *explosives* or *plosives* (*or stops*). Such are, for example, the consonants *b, d, g, k, p, t.*

(b) Consonants uttered with a *partial* obstruction in the mouth so that there is friction of the outgoing breath against some part of the mouth, (resulting in a 'hissing' sound) are called *friction sounds* or *fricatives or spirants.* Such are, for example, *f, s, v, z.* (Some of these sounds have the name *sibilants*).

(c) Consonants uttered with a *partial or complete* obstruction in the mouth, *with* an obstruction in the larynx (hence with a vibration of the vocal chords), are called *voiced* or *soft.* Such are, for example, the 'plosives' *b, d, g* and the 'fricatives' *v* and *z.* (All the vowels are,of course, 'voiced').

(d) Consonants uttered *without* an obstruction in the larynx (hence without the vibration of the vocal chords) are called *voiceless* or *hard.* Such are, for example, *k, p, t* of the 'plosives' and *f* and *s* of the 'fricatives'.

(e) Some consonants are uttered *with aspiration or h-sound.* These are called *aspirates.* Such are, for example, the *ckh* in a word like *blockhead*, or the *gh* in a word like *log-house (ckh* being an 'unvoiced aspirate' and *gh* being a 'voiced aspirate' when pronounced as a single sound without pause between *ck* and *h,* and *g* and *h*).

(f) The partial or complete obstruction in the mouth can occur in *any* part of it, with the help of the tongue, lips and the (upper) teeth, and thus give rise to the various 'classes' of consonants. Thus, for example, *p* and *b* are *bi-labial* stops, *t* and *d* are *dental* stops, *s and z are alveolar* fricatives, and *f* and *v* are *labio-dental* fricatives.

(g) In pronouncing some plosives, the breath is *emitted* through the nose. These are called *nasals* (such as *n* and *m*).

(h) In pronouncing some consonants, the tip of the tongue is '*inverted*' and touches the hard palate. These are called *retroflex* consonants.

(i) In uttering some consonants of this (retroflex) class,

the inverted tongue '*flaps*' against the hard palate. These are called *flapped retroflexes.*

(j) The consonant *r* is a *trilled* consonant. It is formed by 'a rapid succession of *trill* of the tongue-tip' against the ridge of the *upper teeth*.

(k) The consonant *l* is called a *lateral* consonant; it is formed by placing the tongue against the hard palate while the air escapes on one or both the sides.

(l) Some consonants (like *y* and *w*) are called *semi-vowels;* they are between a consonant and a vowel, hence this name.

(m) If the closure in the mouth [See (a) above] is released *slowly* instead of rapidly, it results in air-friction and the plosive is combined with a fricative. Consonants thus formed are called *affricates.* The *ch* in *church* and *j* in *June* etc. are affricates.

4. (a) The first twenty-five consonants, क to म, are divided into five classes :

क ख ग घ ङ are Soft-palatals (*Ka-varga,* i.e. *ka*-class)

च छ ज झ ञ are Palatals (*Ca-varga,* i.e. *ca*-class)

ट ठ ड ढ ण are Cerebrals or Retroflexes (*Ṭa-varga*, i.e. *ṭa-class*)

त थ द ध न are Dentals (*Ta-varga,* i.e. *ta-class*)

प फ ब भ म are (Bi) Labials (*Pa-varga,* i.e. *pa-class*)

Note : न is in *ta-class,* but it is alveolar and not dental.

These twenty-five consonants are stops.

(b) The second letters of each class, i.e. ख, छ, ठ, थ and फ are 'aspirated' forms of the corresponding first letters क, च, ट, त and प. Similarly the fourth letters in each class, घ, झ, ढ, ध and भ, are aspirated forms of the corresponding third letters, ग, ज, ड, द and ब; they are pronounced with an *h*-sound. The first and the second letters of each class are 'voiceless', the remaining three are 'voiced'.

(c) The fifth letter of each class, ङ ञ, ण, न and म are nasals.

Note : In this and the following sections, the inherent अ in क etc. has been ignored.

5. The Soft-palatals or Velars are pronounced with the back of the tongue *touching* the soft palate :

क (*k*) is pronounced like the k in *speaker* : कब (*kab*) 'when?', कमल (*kamal*) 'lotus'.

ख (*kh*) is aspirated क, pronounced like the ckh in *block-head* (but as a single sound): खग (*khag*) 'bird', खटमल (*khaṭmal*) 'bug'.

ग (*g*) is pronounced as the *g* in *go* : गरम (*garam*) 'hot', गरदन (*gardan*) 'neck'.

घ (*gh*) is aspirated ग pronounced like the gh (as a single sound) in *loghouse* : घर (*ghar*) 'house'.

ङ (*ṅ*) is pronounced as the ng in *sing*, or in *England* : अङ्ग=अंग (*aṅg*) 'body', सङ्ग=संग (*saṅg*) 'company'.

Note :- The aspirated consonants should be clearly distinguished from the non-aspirates : ख is to be pronounced as *kh*, i.e. k (क) with a distinct *h*-sound; घ, similarly, is to be pronounced as *gh*, i.e. g (ग) with a distinctly audible *h*-sound; and so on.

6. The palatals are *sounded* with the front of the tongue touching (or, in case of ञ almost touching). the hard palate, i.e. the part at the back of the teeth-ridge :

च (*c*) is pronounced like the ch in *much* (but as a single unaspirated sound) : चटपट (*caṭ-paṭ*) 'quickly', चपत (*capat*) 'slap'.

छ (*ch*) is aspirated च, pronounced like the ch-**h** (as a single sound) in *church-hill* : छत (*chat*) 'roof, ceiling', छल (*chal*) 'deceit, fraud'.

ज (*j*) is pronounced as the j in *jaw* (but as a single sound) : जब (*jab*) 'when', जय (*jay*) 'victory'.

झ (*jh*) is aspirated ज, pronounced like the dge (as a single sound) in *hedgehog* : झट (*jhaṭ*) quickly, at once', झलक (*jhalak*) 'glimpse, shine'.

ञ (*ñ*) is similar to a 'weak' pronunciation of n in *pinch,* more or less like a nasalized y (of *yes*) : पञ्च=पंच (*pañc*) 'five', मञ्च=मंच (*mañc*) 'stage, platform.

7. The Cerebrals (or Retroflex sounds) are pronounced with

the underside of the tip of the tongue *curled* backwards, and placed against the top of the palate :

ट (ṭ) is pronounced somewhat similar to t in *part* but with the tongue curled backwards : टन (*ṭan*) 'ton', टमटम (*ṭamṭam*) '*tandem*'.

ठ (*ṭh*) is aspirated ट, pronounced like th in *thin,* if pronounced with a louder aspiration: ठग (*ṭhag*) 'thug, cheat'.

ड (*ḍ*) is similar to d in *hard*, but pronounced, like ट, with the tip of the tongue curled backwards : डर (*ḍar*) 'fear', डग (*ḍag*) 'foot, step'.

ढ (*ḍh*) is aspirated ड and is pronounced like d-h as a single sound in '*child-hood*' : ढब (*ḍhab*) 'way, manner'.

ण (*ṇ*) is like a *n*, pronounced, as in the case of ट and ड, with the tip of the tongue curled backwards and touching the top of the palate: ऋण (*r̥ṇ*) 'debt', गण (*gaṇ*) 'group, people'. (ण occurs only in borrowed Sanskrit words, and even in them, never in the beginning of a word).

Note : The Cerebrals are special Indian sounds with no parallels in English.

8. The Dentals are pronounced with the tip of the tongue *spread out* and touching the upper teeth, not the gums (or teeth-ridge), as in pronouncing English t. However, न has the same point of articulation as English n.

त (*t*) is similar to the Italian pronunciation of t : तब (*tab*) 'then', तट (*taṭ*) 'bank, coast'.

थ (*th*) is aspirated त, approximately like th in *thumb* : थन (*than*) 'udder'.

द (*d*) is similar to the Italian pronunciation of d : दमन (*daman*) 'suppression, control', दस (*das*) 'ten'.

ध (*dh*) is aspirated द : धन (*dhan*) 'money, wealth', धड़ (*dhaṛ*) 'trunk, body'.

न (*n*) is identical with English n in *not,* etc. : नगर (*nagar*) 'town', नमक (*namak*) 'salt'.

9. The Labials are pronounced with the two lips *pressed* together and then (immediately) separated :

प (*p*) = p : पकड़ (*pakaṛ*) 'grasp', पचपन (*pacpan*) 'fifty-five'.

फ (*ph*) is aspirated प, pronounced as the ph (as a single sound) in *loophole* but or, as in *Physics* [*fiziks*], nor as the f in *fox* : फल (*phal*) 'fruit', फन (*phan*) 'hood of a serpent'.

ब (*b*) = b : बटन (*baṭan*) 'button', बरगद (*bargad*) 'banyan tree'.

भ (*bh*) is aspirated ब, pronounced like the bh (as a single sound) in *club-house* : भय (*bhay*) 'fear', भवन (*bhavan*) 'house'.

म (*m*) = m : मगर (*magar*) 1. 'but' 2. 'crocodile', मन (*man*) 'mind'

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10. य (*y*) is a semi-vowel, i.e. a vowel [i] used as a consonant. It is pronounced like the y in *young* and is 'voiced' : यह (*yah*) 'this', यश (*yaś*) 'fame'.

11. र (*r*) is a 'trilled' and 'voiced' consonant. In uttering it, the tip of the tongue *taps* several times in quick succession against the ridge of the upper teeth. It is quite unlike the English r : रईस (*raīs*) 'rich, wealthy (man)', रस (*ras*) 'juice; taste'.

12. ल (*l*) is *'voiced'* and pronounced with the tip of the tognue *pressed* against the upper gums, while the air is allowed to escape on one or both the *sides*. It is similar to the '*l*' in *long* : लचक (*lacak*) 'elasticity', लहर (*lahar*) 'wave'.

13. व (*v*) is *'voiced'* and formed by bringing the lower lip *close* to the upper teeth and the upper lip and allowing the air to pass through them. Thus, it is a *fricative* or *friction-sound* so far as Hindi is concerned : वन (*van*) 'forest', वचन (*vacan*) 'word, speech, statement'. [When, however, व is combined with a preceding consonant, it changes into a pure semi-vowel, pronounced by 'rounding and pushing forward the lips' (without allowing them to touch), and is similar to English w].

14. श, ष and स are *sibilants* or *'hissing'* sounds They are 'voiceless' friction-sounds (*fricatives*).

15. श (*ś*) is very much like the English sh in *shut* etc It is pronounced with the tip of the tongue *touching* the palate : शक्कर (*śakkar*) 'sugar', शहर (*śahar*) 'city'

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16. ष (*ṣ*) occurs only in borrowed Sanskrit words. So far as Hindi is concerned, it is identical in pronunciation with श : षट् (*ṣaṭ*) 'six'.

17. स (*s*) is pronounced with the tip of the tongue *pressed* against the ridge of the upper teeth. It is identical with English *s* in *some* etc. (not in *easy* etc.) : सब (*sab*) 'all', समझ (*samajh*) 'understanding'.

18. ह (*h*) is a *voiced* and *fricative* consonant similar to the h in *perhaps, behind,* etc.(*not in hard, hit etc.*). It tends to become *voiceless* when it occurs at the beginning of a word, but *voiced* otherwise : हम (*ham*) 'we', हल (*hal*) 'plough'.

19. (1) ड़ (*ṛ*) and ढ़ (*ṛh*) are called *retroflex flapped consonants*. They are pronounced by curling the tip of the tongue backwards and by *flapping*, *i.e.* striking with a jerk, against as wide an area of the top of the palate as possible. They are '*voiced*'.

(2) ड़ is similar to American r as in *very* and pronounced as a cerebral letter. ढ़ is aspirated ड़ : जड़ (*jaṛ*) 'root', बड़ (*baṛ*) 'banyan tree', गढ़ (*gaṛh*) 'stronghold'; fort', पढ़ (*paṛh*) 'read, (thou.) See 7

(3) ड़ and ढ़ never occur in the beginning of a word.

(4) They are not to be confused with ड and ढ (nor treated as their modifications).

(5) They are pure Hindi sounds, never occurring in

pure words borrowed from Sanskrit, Persian, Arabic or English.

20. The sign : (*ḥ*) is called *Visarga*, It has the sound of a *voiceless* ह् in Hindi. It occurs almost exclusively in Sanskrit words (छि: is exception) borrowed into Hindi, and always preceded by a vowel : अत: (*ataḥ*) 'hence', फलत: (*phalataḥ*) 'consequently'.

Note : 1. A consonant occurring after the Visarga is generally pronounced double. Thus रज: कण (rajaḥkaṇa) 'speck of dust' is pronounced as 'rajaḥkkaṇa'

2. Some people do write छह (six) as छ: Since it is a *tadbhava* word, it need not be written as such (unless you also consider it as another exception).

21. The consonant क़ (*q*) occurs only in borrowed Arabic, Persian and Turkish words. It is *voiceless* and is produced by pronouncing क as far back in the throat as possible : क़द (*qad*) 'size, height', क़तई (*qataī*) 'altogether.

22. ख़, ग़, ज़, and फ़ are *fricative* consonants (made like श, ष, स and ह by friction of breath). The first two occur only in borrowed Arabic and Persian words, the last two in words borrowed from English as well as from Arabic and Persian. ख़ and फ़ are *voiceless*, while ग़ and ज़ are *voiced*.

23. ख़ (x) and ग़ (g) are pronounced much *farther* back than ख and ग. They also differ from the latter two conso-

nants in as much as the air-passage is only narrowed (not closed as in pronouncing ख and ग) so that there is a noticeable *friction*. ख़ and ग़, consequently, should not be regarded as modifications of ख and ग : ख़बर (x*abar*) 'news, message', ग़म (g*am*) 'sorrow'.

24. ज़ (*z*) is pronounced like English *z* in Zebra, etc. It is *alveolar.* ज़ is not a modification of ज, but the *voiced* form of स. ज़हर (*zahar*) 'poison'.

25. फ़ is similar to the English f in *father*, etc. It is not a modification of फ, since, unlike the latter, (and like व, See 13), it is pronounced with the lower lip *pressed* against the upper teeth while the *air forces* its way between them : फ़क़त (*faqat*) 'only, solely', फ़तह (*fatah*) 'victory'. [For comparison, in pronouncing फ (an aspirated प), the lower lip is pressed against the upper lip, and no air is allowed to escape, until the consonant is actually uttered. फ़ is, in fact, the *voiceless* form of fricative व (*v*).]

26. The sounds क़, ख़, ग़, ज़ and फ़ (i.e letters having 'dot below' (नुक़्ता) are restricted to the learned and the correct pronunciation of loan-words from Arabic, Persian, Turkish and English. In common speech and generally in writing also, they are usually replaced by क, ख, ग, ज and फ.

27. As a help to memory and practice in writing, the Hindi letters may be arranged in the following nine groups in

accordance with their written forms :

(1) व, ब, क, च
(2) प, ष, फ, ण
(3) ग, म, भ
(4) घ, ध, य, थ
(5) न, त, ज, ल, ञ, ऋ
(6) उ, ऊ, इ, ई, ड, ड़, ङ, झ, ह
(7) ट, ठ, ढ, ढ़, द, छ
(8) र, स, ख, ए, ऐ, श
(9) अ, आ, ओ, औ

27A. (i) The first two consonants of each class (*Varga*-See 4 a) and श, ष, स and ह (at the beginning of a word only) are *Voiceless*.

(ii) The rest of the consonants are *Voiced*.

(iii) All the vowels are also *Voiced*.

(iv) ख, छ, ठ, थ, फ are *Voiceless Aspirates*.

(v) घ, झ, ढ, ध, भ are *Voiced Aspirates*.

(vi) व, श, ष, स, ह, ख़, ग़, ज़, फ़ are *Fricatives* of which श, ष, स and ज़ are called *Sibilants*. श, ष, स, ख़ and फ़ are *Voiceless* while व, ग़ and ज़ are *Voiced*. ह as given above is *Voiceless* in the beginning of the word and Voiced elsewhere.

(vii) Visarga : is voiceless ह (and is pronounced with a puff of breath).

(viii) [For aspirated न, म and ल see 45(e)]

CHAPTER IV

MODE OF WRITING : VOWELS

28. The Hindi consonant letters do not indicate the consonant sounds only. They stand for the particular consonant + अ. Thus क is not simply *k*, but *k* + *a*; ल is not simply *l*, it is *l*+*a*. This अ is called *'the inherent'* vowel अ in the consonant letter,

29. When the simple consonant without the inherent अ is specifically to be expressed, a sign (right slanting stroke), called *Hal* (*or Halanta*), is put below the letter. Thus, *k* = क्, *r* = र्, *d* = द्, etc. (In practice, however, the Hal mark is frequently omitted. See 51 and 51 (A).

30. When some vowel other than this inherent अ comes after a consonant, an abbreviated form of that vowel (called *Mātrā*) is tagged on to the consonant letter and is never written in full. Thus, *k*+*i*=क्+इ is written as कि, *k*+*u*=क्+उ is written as कु, and not as क्इ, क्उ, which will indicate the pronunciation *k-i*,*k-u*.

31. The abbreviated forms of vowels *i.e. the Mātrās,* when they come after consonant letters are written as follows :

आ=ा, इ=ि, ई=ी, उ= ु, ऊ= ू,

ऋ= ृ, ए= े, ऐ= ै , ओ=ो, औ=ौ

32. Of these, ा (आ), ी (ई), ो (ओ) and ौ (औ) are written after the consonant, whereas ि (इ) is written before, ु (उ), ू (ऊ) and ृ (ऋ) are written below, and े (ए) and ै (ऐ) are written above. Thus :-

क्+आ =का	क्+ऋ=कृ
क्+इ =कि	क्+ए =के
क्+ई =की	क्+ऐ =कै
क्+उ =कु	क्+ओ =को
क+ऊ =कू	क्+औ =कौ

Note : Important exception : र्+उ=रु, and र्+ऊ=रू

33. If a vowel is nasalized (*Anunāsika*), the sign (ँ) (*Candra-bindu*) is placed above the head line (शिरोरेखा) of the letter : कँ,काँ,कुँ,कूँ, but if the *Mātrā* is above the headline, only a dot is used instead of ँ (for the convinience of printing), thus किं, कीं, कें, कैं, कों, कौं. It is to be noted that the dot is placed on the right side of the *Mātrā.*

34. (a) The *Visarga* (:) is always placed after the vowel or consonant+vowel. Thus, दुःख (*duḥkh*) 'pain, sorrow, unhappiness', निःसीम (*niḥsīm*) 'limitless'.

(b) The *Anuswāra* (˙) is also placed above the vowel (e.g अंक) or consonant+vowel after which it is pronounced (e.g. आनंद).

CHAPTER V

MODE OF WRITING : CONJUNCT CONSONANTS

35. Two or more consonants (with no vowel including the inherent अ between them) can be combined together and thus form a 'conjunct'. क्+क=क्क (*kka*) is a conjunct, so is क्+या=क्या (*kya*) 'what ?

36. It is, however, not usual to write conjunct with the help of a *Hal mark as above in* क्‌क or क्‌या. The standard forms क्क and क्या. The *Hal* mark is used with the final consonant of a Sanskrit word [as in महान् (*Mahān*) 'great'].

37. (a) Most of the consonants formed and ending with a vertical stroke are joined to the following consonant by removing the vertical line. Thus ग्+घ=ग्घ, च्+छ=च्छ, त्+व=त्व, ष्+क=ष्क etc.

(b) Those ending in a vertical half-stroke drop the same क्+य=क्य, फ्+य=फ्य. (See above 35)

(c) The rest, which end in neither a full nor a half-vertical stroke, viz. ङ, ट, ठ, ड, ढ, द and ह, do not change. When combined with a following consonant, they are to be written with a *Hal* mark. [Some of the examples are as follows : वाङ्‌मय, पट्‌टी, इकट्‌ठा, बुड्‌ढा, विद्‌या, जिह्‌वा, चिह्‌न etc. (The practice so for was multifarious, i.e. either to write them in full, while the following consonant to be written below

them with the horizontal stroke omitted (e.g. ट्ट, ड्ड, ड्ड, द्ध, ङ्क etc) or to insert the following consonant in the belly of the preceding consonant (e.g. ह्न, ह्व, ह्ल etc) or changing altogether the forms of both the consonants (e.g. द्+य = द्य), (क्+त = क्त)]

38. Exceptional forms :

(a) र when combined with a following consonant is written thus ' ˋ ', i.e. above the consonant : र्+ग=र्ग, र्+च=र्च, र्+द = र्द.

But when र follows a consonant, having a vertical stroke, it is written as a left slanting stroke below and to the left of the vertical stroke : क्+र=क्र, ज्+र=ज्र, also द्+र=द्र and in the belly of ह as ह्र.

When preceded by ट, ठ, ड, ढ, छ it is written below as ^ thus : ट्+र=ट्र, ड्+र=ड्र.

(b) क्+ष=क्ष (*kṣa*), त्+र=त्र *or* त्र (*tra*), ज्+ञ=ज्ञ. ज्ञ is generally pronounced as ग्यँ (*gyã*) or ग्य (*gya*). The correct Sanskrit pronunciation, however, is ज्ञ (*jña*). These are erroneously included in the alphabet. They are nothing but conjuncts with exceptional forms of writing.

(c) The pronunciation of *Anuswāra* (˙) is like ङ, ञ, ण, न, म. It depends on the following consonants :

कंघा=कङ्घा 'comb' or कंचन=कञ्चन 'gold', etc

(d) Traditionaly य and म, when combined with a preceding consonant, change, sometimes, to य

and ह्र as ह्+य=ह्य, ह्+म=ह्म, द्+म=द्म, द्+य=द्य. These forms are now not treated as standard ones (The standard forms are ह्‌य, ह्‌म, द्‌म and द्‌य respectively).

(e) द्+व=द्व, द्+ध=द्ध and द्+द=द्द are also used, but द्‌व, द्‌ध, द्‌द should be preferred.

(f) In between प्+न= प्न, घ्+न= घ्न , क्+क=क्क or क्‌क, क्+र=क्र or क्र, क्+न=क्न , क्+त=क्त or क्‌त, क्+व=क्व or क्‌व, क्+ल=क्ल, श्+र=श्र or श्र, श्+व=श्व or श्‌व, श्+च=श्च or श्‌च, च्+च= च्च or च्‌च, ल्+ल=ल्ल or ल्‌ल, ञ्+च=ञ्च or ञ्‌च the second (latter) form should be preferred.

39. (a) Every conjunct, like a simple consonant, can be combind with any vowel-sign or with the inherent अ :

क्+र्+ई=क्री, त्+र्+ई=त्री, क्+ष्+उ=क्षु, क्+य्+ओं=क्यों (*kyõ*) 'why'.

(b) In combining more than two consonants, the same rules are followed :

स्+त्+र=स्त्र (अस्त्र-शस्त्र 'weapons'), न्+द्+र=न्द्र or ं द्र, (चन्द्र or चंद्र 'the moon'), त्+स्+न=त्स्न (ज्योत्स्ना 'moon-light'), र्+त्+य=र्त्य (मर्त्य 'dead'), र्+क्+ष्+य=र्क्ष्य, etc.

Note: स्र and स्त्र are not to be confused. स्र is the two consonants + vowel combination of स्+र्+अ as in अजस्र 'continuous' or सहस्र 'one thousand'; whereas the form स्त्र has three consonants + vowel= स्+त्+र्+अ as in अस्त्र or शस्त्र 'weapon'. Some people erroniously tend to write सहस्र as सहस्त्र.

CHAPTER VI

THE ANUSWĀRA AND NASALIZATION

40. (a) The '˙' (*Anuswāra*) placed above a vowel or a consonant+vowel may represent, as already stated [See 2 (d)] any one of the five nasals ङ्, ञ्, ण्, न् and म् as combined with a following consonant.

(b) The nasals, as a rule, combine only with consonants of their own class (*varga*), or with another nasal, or with य, र, ल, व, श, ष, स and ह (A combination like ण्+क, or ञ्+प, for example, is not met with in Hindi).

The usual combinations are:

ङ् + क, ख, ग, घ, न, म

ञ् + च, छ, ज, झ, ञ

ण् + ट, ठ, ड, ढ, ण, म, य, व, ह

न् + त, थ, द, ध, न, म, य, व, श, स, ह

म् + प, फ, ब, भ, म, ण, न, य, र, ल, व, श, स, ह

(c) In all words, the nasals can be replaced by *Anuswāra,* if followed by the first four letters of their own class. Thus पङ्खा 'fan' should be written as पंखा, अङ्ग 'body part' as अंग, पञ्जा 'paw' as पंजा, अन्धा 'blind' as अंधा, अण्डा 'egg' as अंडा, मुम्बई 'Mumbai' as मुंबई, etc. But मुन्ना 'infant boy', अम्मा 'mother, mama', तुम्हारा 'yours', सम्मान 'honour,

respect' etc. are written as such, and *not as* मुंना, अंमा तुंहारा, संमान, etc.

(d) However, न् followed by श or स should be replaced by *Anuswāra.* बन्सी 'flute' should be written as बंसी and मन्शा 'wish, purpose' as मंशा

(e) म् occurring at the end of a word and followed by a consonant changes to *Anuswāra.* सम्+योग=संयोग 'combination, chance', सम्+सार=संसार 'the world', सम्+हार=संहार 'killing, destruction'.

41. The Anuswāra is pronounced :

(a) as ङ् before क, ख, ग, घ : पंखा (*paṅkhā*) 'fan', तंग (*taṅg*) 'narrow'.

(b) almost as ङ् before ह : the current Hindi pronunciaiton of सिंह (*siṅha*) 'lion' is सिङ्घ (*siṅgha*) or सिंह (*sĩha*).

(c) as म् before प, फ, ब, भ and व : चंपा (campā) 'a flower', नंबर (*nambar*) 'number', संवत् (*samvat*) 'era, year', etc.

(d) almost as ञ् before य : संयम (Sañyam) 'self-control', संयोग (*sañyog*) 'union; chance'.

(e) as न् before the rest of the consonants : संत (*sant*) 'saint', बंदर (*bandar*) 'monkey', अंडा (anḍā) 'egg', संचय (*sancay*) 'collection', पंजा (panjā) 'paw', संसार (sansār) 'the world', संरक्षक (sanrakṣak) 'protector, guardian', संलग्न (sanlagn) 'enclosed, attached', संशय (*sanśay*) 'doubt'.

Note:- The *Anuswāra* does not occur before ङ, ञ and ण.

42. Since the *Anuswāra* is invariably preceded by a vowel, since its sign closely resembles the nasalization (*Anunāsika*) sign ँ, since both the signs are placed above a vowel, and, mainly, since the sounds represented by them are similar, it (the *Anuswāra*) is in writing often confused with and replaces the ' ँ ' (चंद्रबिंदु). Thus हैँ (*haĩ*) 'they are' is (almost invariably) written as हैं (*haiṁ*) and हँस (*hã s*) 'laugh' is often confused with हंस (haṅsa) 'swan'. It is not too difficult and it is worthwhile to distinguish between the two. The *Anuswāra* follows a vowel and has, in Hindi, the value of a ङ्, ञ्, ण्, न् or म्. अं is either अङ् (as in कंगन 'bracelet') or अञ् (as in मनोरंजन 'recreation') or अण् (as in अंडा 'egg') or अन् (as in बंदर 'monkey') or अम् (as in लंबा 'long'). Nasalization, on the other hand, is a modification of the pronunciation of the vowel itself: अँ=nasalized अ, कँ=क्+अँ (not क्+अ+म् as कं would be), हैँ = ह+एँ (not ह+ऐ+म् or हैं)

43. Except in loan words, Hindi does not have *Anuswāra* after a long vowel : आँख 'eye', ईँट 'brick', ऊँट 'camel', हाँ 'yes', डोंगी 'canoe', तेंदुआ 'leopard', भैंसा 'buffalo', चौंकना 'to be startled', all have *Anunāsika* (nasalized) vowels. In some cases, even original (Sanskrit) *Anuswāra* is replaced by nasalization. (काँसा 'bronze' goes back to Sanskrit कांस्य).

Long vowels in Hindi words, therefore, are frequently written with an *Anuswāra* and pronounced as *Anunāsika*

(nasalized) : तेंदुआ= तैँदुआ 'leopard' (*tẽduā* not *tenduā*); and by analogy, even short nasalized vowels are occasionally written with an *Anuswāra:* अंधेरा for अँधेरा 'darkness', गंवार for गँवार 'rustic', छंटना for छँटना 'to be sifted', etc.

This slipshod treatment of *Anuswāra* and nasalization must be avoided and care must be taken to ensure accurate representation of both the signs.

In Sanskrit, all the five nasal sounds (ङ्, ञ, ण्, न्, म्) are called **'पंचमाक्षर'** (the fifth letter belonging to all the five 'vargas' (classes) of plosives. In comparison to these five sounds, the Anuswāra '·' is treated as a separate phoneme and, therefore, assigned to the consonants other than the five vargas (ka-varga, ca-varga, ṭa-varga, ta-varga and pa-varga), i.e. to य, र, ल, व, श, ष, स and ह. Thus, in forming conjunct consonants, they are represented separately : पङ्ख (ka-varga) and चञ्चल (ca-varga), पण्डित (ṭa-varga), दन्त (ta-varga) and चम्पा (pa-varga). In contrast, Anuswāra is only used before य (संयम), र (संरक्षा), ल (संलाप), व (संवाद), श (वंश), स (संसार), (कंस) and ह (संहार). Since, in Hindi the sign of Anuswāra (·)can replace the पंचमाक्षर, it would be worthwhile to call it शिरोबिंदु (the dot above) and not Anuswāra. It would be better if this nomenclature is restricted to the second category, i.e. only to the traditional semi-vowels, sibilants and ह (the velar or guttural fricative).

Chapter VII

Accent

44. Accent is "prominence given to a syllable, whether by higher musical pitch, or by stress". *Stress* is "force of breath with which a sound or syllable is pronounced". A stressed syllable is pronounced with a greater force of breath than an unstressed one.

A *syllable* has been defined as "unit of pronunciation forming a word or a part of a word", and it "contains one vowel sound and often consonant(s) preceding or following". The English language has only stress accent. Vedic Sanskrit, Greek and Old Latin had musical or pitch accent. Every syllable must contain one vowel, and one only. Every consonant is uttered with ('belongs to") either a preceding or a following vowel. Several consonants can "belong" to one and the same vowel.

45. In Hindi, syllabic division of a word is generally on the following lines :

(a) Simple or conjunct consonants occurring at the beginning of a word belong to the following vowel : जाना (*jā-nā*) 'to go', प्राणी (*prā-ṇī*) 'creature, living being', सुना (*su-nā*) 'heard'.

(b) A consonant occurring at the end of a word 'belongs' to the preceding vowel : महान् (*ma-hān*)

'great', जगत् (*ja-gat*) 'the world', कमल (*ka-mal*) 'lotus' [the inherent अ in the ल being silent. See 51 (a)].

(c) A simple consonant occurring within a word usually belongs to the following vowel : सवेरा (*sa-ve-rā*) 'morning', नदी (*na-dī*) 'river'.

(d) Of the two or more consonants forming a conjunct which occurs within a word, the first belongs to the preceding vowel and the rest to the following : मंत्री (*man-trī*) 'minister', चंद्रमा (*can-dra-mā*) 'the moon', अंत्य (*ȧn-tya*) 'last, final', अक्षर (ak-ṣa-ra) (not a-kṣa-ra) 'syllable', अद्‌वितीय (ad-vi-tī-ya) (not *a-dvi-tī-ya*) 'unique, unparallelled'.

(e) न्ह, म्ह and ल्ह are excepted from the above rule. In fact, they are to be treated as aspirated forms of न्, म् and ल् respectively, rather than as conjuncts. Thus उन्हें (*u-nhẽ*) 'to them', तुम्हारा (*tu-mhā-rā*) 'your, yours', कुल्हाड़ी (*ku-lhā-ṛī*) 'axe'. नन्हा 'small, tiny', however, is *nan-hā*.

46. A syllable is called long if it contains a long vowel or a short vowel to which a following consonant belongs. A syllable ending in a short vowel is short. Also, a syllable ending in a consonant is called 'close', and that ending in a vowel is called 'open'. A 'close' syllable is, of course, always long.

47. In common with most of the modern languages, Hindi

has only stress accent, although it is not as distinctly audible as, for example, in English.

The main rules regarding accent are as follows :

(a) As a general rule, only one syllable in a word is accented.

(b) Of the two or more syllables of a word, if only one is long and the rest short, the long one (wherever it may occur) is accented :

Note : The accented syllable has been underlined.

गया (*ga-yā*) 'went or gone', चिता (*ci-tā*) 'pyre', साधु (*sā-dhu*) 'saint, *saintly*', इंदु (*In-du*) 'moon' (*'in' is long.* See 46), अनुभवी (*a-nu-bha-vī*) 'experienced (adj.)', अनुमेय (*a-nu-me-ya*) 'inferable', अनामय (*a-nā-may*) 'health', दुंडविधि (*daṇ-ḍa-vi-dhi*) 'criminal law', etc.

(c) If a word contains more than one long syllable, the last but one, if long, is accented : जाना (*jā-nā*) 'to go', आदमी (*ād-mī*) 'person, man', लिखना (*likh-nā*) 'to write' (See 46), कर्ता (*kar-tā*) 'doer, subject' (See 46), बंदर (*ban-dar*) 'monkey' (See 46), इंद्राणी (*in-drā-ṇī*) 'Indra's wife', कराना (*ka-rā-nā*) 'to get done', किराया (*ki-rā-yā*) 'rent or fare', गुरुआनी (*gu-ru-ā-nī*) 'preceptor's wife', जगमगाना (*jag-ma-gā-nā*) 'to sparkle, glitter', कचहरी (*ka-cah-rī*) 'court'.

(d) But if in a word containing more than one syllable, the last but one is short, the syllable preceding it is

accented; and if even the last but two is short, the syllable preceding it is accented; and so on. The last syllable is never accented, unless, of course, it is the only long syllable in the word [See (b) above.)] :

चंद्रमा (*can-dra-mā*) 'the moon' संगति (*saṅ-ga-ti*) 'company', पवित्रता (*pa-vi-tra-tā*)' purity, sanctity', चंद्रमुखी (*can-dra-mukhī*) 'moon-faced (fem.)', सार्वजनिक (*sār-wa-ja-nik*) 'public' (adj.).

(e) In words consisting of only short syllables, the last but one is accented : मति (*ma-ti*) 'mind, understanding, sense', सुमति (*su-ma-ti*) 'good understanding, sound sense', अविदित (*a-vi-dit*) 'unknown'.

[But in मतलब (*mat-lab*) 'purpose, meaning, sense', *mat* has the accent, since the word has two long syllables and not four short ones. See 51 (b)].

CHAPTER VIII

SANDHI AND EUPHONY

48. *Sandhi* literally means 'putting together' or 'combining' (of sounds). It denotes all combinatory sound-changes effected (spontaneously) for ease of pronunciation.

49. In words borrowed from Sanskrit, naturally, rules of Sanskrit Sandhi are followed [See, however, 50 (f)]

The most important of these are given below :

(A) Vowels :-

(1) अ+अ, अ+आ, आ+अ or आ+आ =आ (दीर्घ संधि) :

सूर्य+अस्त =सूर्यास्त 'sunset' परम+आत्मा =परमात्मा 'God'

विद्या+अभ्यास =विद्याभ्यास 'study,' विद्या+आलय=विद्यालय 'school'

(2) इ+इ, इ+ई, ई+इ or ई+ई =ई (दीर्घ संधि) :

अभि+इष्ट =अभीष्ट 'wished, desired'

परि+ईक्षा =परीक्षा 'test, examination'

मही+इंद्र =महींद्र 'king (lord of the earth)'

रजनी+ईश =रजनीश 'the moon (lord of the night)'

(3) उ+उ, उ+ऊ, ऊ+उ or ऊ+ऊ =ऊ (दीर्घ संधि) :

सु+उक्ति =सूक्ति 'good or clever saying'

बहु+ऊर्ज =बहूर्ज 'possessing much strength'

वधू+उत्सव = वधूत्सव 'bride's ceremony'

भू+ऊर्ध्व = भूर्ध्व

(4) अ+इ, आ+इ, अ+ई or आ+ई =ए (गुण संधि) :

शुभ+इच्छु =शुभेच्छु 'well-wisher'

महा+इंद्र =महेंद्र 'the great Indra'

नर+ईश =नरेश 'lord of men, king'

महा+ईश्वर =महेश्वर 'the great lord, Shiva'

(5) अ+उ, आ+उ, अ+ऊ, आ+ऊ =ओ (गुण संधि) :

सर्व+उदय =सर्वोदय 'universal welfare'

महा+उत्सव =महोत्सव 'the great festivity'

नव+ऊढ़ा =नवोढ़ा 'a newly married (woman)'

महा+ऊर्मि =महोर्मि 'a great wave'

(6) अ+ऋ or आ+ऋ = अर् (गुण संधि) :

सप्त+ऋषि =सप्तर्षि 'The Seven Sages, the Great Bear'

महा+ऋषि =महर्षि 'a great sage'

(7) अ+ए, अ+ऐ, आ+ए or आ+ऐ = ऐ (वृद्धि संधि) :

पुत्र+एषणा =पुत्रैषणा 'desire for a son'

मत+ऐक्य =मतैक्य 'unanimity of opinion'

सदा+एव =सदैव 'always (emphatic)'

महा+ऐश्वर्य =महैश्वर्य 'great power or prosperity'

(8) अ+ओ, अ+औ, आ+ओ or आ+औ =औ (वृद्धि संधि) :

अधर+ओष्ठ =अधरौष्ठ 'lower lip'

परम+औषध =परमौषध 'a great remedy'

महा+ओजस् =महौजस् 'of great vigour or splendour'

महा+औत्सुक्य =महौत्सुक्य 'great eagerness'

(9) इ or ई followed by any vowel other than इ or ई changes to य् (यण् संधि) :

अभि+उदय =अभ्युदय 'rise, prosperity'

इति+आदि =इत्यादि 'etc.'

प्रति+एक =प्रत्येक 'everyone'

नदी+अंबु =नद्यंबु 'river-water'

(10) उ or ऊ followed by any vowel other than उ or ऊ changes to व् (यण् संधि) :

सु+आगत =स्वागत 'welcome (Noun)'

वधू+आगमन =वध्वागमन 'coming of the bride'

(11) ऋ followed by any vowel other than ऋ changes to र् (यण् संधि) :

पितृ+आज्ञा =पित्राज्ञा 'father's command'

कर्तृ+ई =कर्त्री 'doer (fem.)'

(12) ओ+अ =ओ [but not within a word.] :

(मनस्=)मनो+अनुकूल =मनोनुकूल 'according to one's wish' (See 49 B (9) below)

Note : It is usual to denote the *elision* of अ after ए and ओ by the sign ऽ. Thus, तेऽपि, मनोऽनुकूल. The Sanskrit name for the sign is अवग्रह (*Avagraha).*

(B) Consonants :

(1) क्, च्, ट् and प् followed by a vowel or by a voiced consonant [See 27A (ii)], other than a nasal (See 4-c), change to ग्, ज्, ड् and ब् respectively :

वाक्+ईश =वागीश 'lord of speech'

दिक्+गज =दिग्गज 'elephants of the quarters'

षट्+आनन =षडानन 'six-mouthed, the god Skanda'

अप्+ज =अब्ज 'lotus'

(2) त् followed by a vowel, or by ग, घ, द, ध, ब, भ, य, र or व change to द् :

जगत्+ईश =जगदीश 'lord of the world'

सत्+गुरु =सद्गुरु 'a good teacher'

उत्+घाटन =उद्घाटन 'opening, inauguration'

उत्+धरण =उद्धरण 'quotation'

तत्+रूप =तद्रूप 'similar, identical'

(3) त् followed by च or छ changes to च् :

सत्+चरित्र =सच्चरित्र 'of good character'

उत्+छेद =उच्छेद 'destruction, cuting out'

(4) त्+श् =च्छ् :

उत्+श्वास =उच्छ्वास 'breathing out'

(5) त्+ज =ज्ज :

सत्+जन =सज्जन 'a virtuous person'

(6) त्+ल =ल्ल :

तत्+लीन =तल्लीन 'absorbed, engrossed'

उत् + लास = उल्लास 'delight'

(7) क्, ट्, त् and प् as well as ग्, ड्, द् and ब् followed by a nasal consonant change to ङ् ण्, न् and म् respectively :

वाक्+मय =वाङ्मय 'literature'

षट्+मुख =षण्मुख 'six-mouthed, Ṡkanda'

जगत्+नाथ =जगन्नाथ 'lord of the world'

(8) द्+ह =द्ध :

उद्+हत=उद्धत 'haughty, arrogant'

(9) अस् followed by अ or by a voiced consonant changes to ओ :

मनस्+अनुकूल=मनो+अनुकूल=मनोनुकूल [See 49 (A) (12) above]

तेजस्+मय=तेजोमय 'shining, brilliant, effulgnent'

सरस्+ज=सरोज 'lotus'

(10) अस् followed by क, ख, प or फ changes to *Visarga* (:) :

(though actually existing) being left unindicated in the written form. (The Hindi Sandhis have not yet been properly investigated and formulated. An exhaustive treatment is, therefore, not possible at this stage).

Some important Sandhi rules, operating in both spoken and written Hindi, are given below :

(a) Within a word इ and ई followed by आ and ओ (or आँ and ओं) change into इय् :

तिथि+आँ (Plural sign. See 82 (c) =तिथियाँ 'dates'

नदी+आँ (Plural sign. See 82 (c) =नदियाँ 'rivers'

रोटी+आँ (Plural sign. See 82 (c) =रोटियाँ 'loaves'

शक्ति+ओ [Plural sign of Address, See 103 & 90 (c)] =शक्तियो 'O Powers'

लड़की+ओ [Plural sign of Address, See 103 & 90 (c)] =लड़कियो 'O girls'

भाई+ओ [(Plural sign of Address, See 103 & 90 (c)] =भाइयो 'O brothers'

Similarly, लड़कियों, भाइयों etc.

Note: This Sandhi is based upon the fact that in between an इ and any other vowel, a य्-like sound ('y-glide' or 'य्-श्रुति') is pronounced, and is represented as such by some scholars in writing. A व्- sound is, similarly. pronounced between उ and any other vowel. But as per standardization rules, this is generally ignored in writing.

(b) Within a word ऊ followed by ए (एँ) or ओ (ओं) is shortened :

बहू+एँ (Plural sign, See 80 (c)=बहुएँ 'wives'

बहू+ओ (Plural sign of Address, See 103 & 90 (c)=बहुओ 'O wives'

(c) अब 'now', तब 'then', कब 'when', जब 'when' (relative), and सब 'all', followed by the Emphatic Particle ही [See 294 (a)] combine their ब with it and replace the two by भी :

अब+ही =अभी 'just now'

तब+ही =तभी 'just then'

सब+ही =सभी 'all, everybody'

[See 51 (c) below and also 284]

(d) The same ही when preceded by इस, उस, किस and जिस loses its ह and the remaining ई is combined with the स :

इस+ही =इसी 'this very'

उस+ही =उसी 'that same'

किस+ही =किसी 'some one'

जिस+ही =जिसी 'the very one which' [See 118 (29)].

(e) ही loses its ह also after यहाँ 'here', जहाँ 'where (relative)', वहाँ 'there' and कहाँ 'where ?'; and the resulting ई replaces the final आ of those words :

यहाँ+ही=यहीं 'in (at) this very palce', जहाँ+ही=जहीं

'wherever'; वहाँ+ही=वहीं 'in (at) that very place'; कहाँ+ही=कहीं 'somewhere' [See 284]

(f) In a few borrowed Sanskrit words, Hindi shows (from the point of view of Sanskrit) 'incorrect' Sandhis :

स्त्रियोपयोगी (*striyopayogī*) 'suitable or useful for women' in place of the correct स्त्र्युपयोगी [See 49 (A) (9).]

उपरोक्त (*uparokt*) 'above-mentioned' in place of उपर्युक्त

अंतर्राष्ट्रीय (*antarrāṣtrīy*) 'international' in place of अंतरराष्ट्रीय (in Sanskrit अंतर्राष्ट्रिय)

(c) The Inherent अ

51. The following important rules concerning the inherent अ (See 28), which operate in spoken Hindi only, may be noted :

(a) The inherent अ when occurring at the end of a word is, as a rule, silent : काम (*kāma*) 'work, act' is pronounced as काम् (*kām*), कमल (*kamala*) 'lotus' as कमल् (*kamal*), मन (*mana*) 'mind' as मन् (*man*), आराम (*ārāma*), 'rest' as आराम् (*ārām*).

(b) The inherent अ is also silent when occurring within a word, but not in the first syllable of a word, nor when followed or preceded by another silent inherent अ. Thus :उलटा (*u-la-ṭā*) 'opposite, contrary, inverted, reverse' is pronounced as उल्टा (ul-ṭā); चलता (*ca-la-tā*) 'moving' as चल्ता (*cal-tā*); मतलब

(*ma-ta-la-ba*) 'purpose, meaning' as मत्लब् (मत्लब्) (*mat-lab*).

It may be noted that in the last word, the inherent अ of म is not silent, since म is in the first syllable of the word. The अ in ल is also not silent, since the अ of ल in the following syllable is already silent, occurring, as it does, at the end of the word itself. For the same reason, the second inherent अ in a word like कमल 'lotus' cannot be silent : it is followed by an already silent अ (*kamal*).

Other examples of silent inherent अ are :

नाम (*nām*) 'name', रात (*rāt*) 'night', किताब (*kitāb*) 'book', भरना (*bharnā*) 'to fill', सूखना (*sūkhnā*) 'to dry', करतब (*kartab*) 'deed, act', आदमी (*ādmi*) 'man', बचपन (*bacpan*) 'childhood', खान-पान (*khān-pān*) 'food and drink', सामना (*sāmnā*) 'front, affront, face-to-face meeting', सामान (*sāmān*) 'material, luggage'.

(c) The silent अ pronunciation has, in a few cases, gained entry into written Hindi also. The forms अभी, तभी etc. quoted above [See 50(c)] would not be possible, unless the final inherent अ in अब, तब etc. were dropped :

अब+ही (a-ba-hī) three syllables)=अब्+ही (*ab-hī*) two syllables)= अभी (*abhī*) is the only possible sequence of development. A still clearer instance of this is

seen in the form तुम्ही 'you yourself' which is obviously तुम+ही pronounced as तुम्+ही [See 118 (29)].

(d) Inherent अ is not silent in the learned pronunciaiton of Sanskrit words, especially if they end in य or व, e.g. तनय (*ta-na-ya*) 'son', मानव (*mā-na-va*) 'human or human being', or if the अ is preceded by a conjunct consonant :

प्रारंभ (*prārambha*) 'beginning'

मंत्र (*mantra*) 'sacred hymn or formula, incantation, charm, spell'

सर्व (*sarva*) 'all'

धन्य (*dhanya*) 'blessed'

(e) In verse also, inherent अ is silent, though sometimes pronounced if required :

दिवस का अवसान समीप था *divas kā avasān samīp thā*

आँख का आँसू ढलकता देखकर *ā̃kh kā ā̃sū dhalak-tā dekh kar*

51A. As a result of the inherent अ being silent, there is occasionally found, in spoken Hindi, also the 'Sentence Sandhi' i.e. Sandhi of the final letter of a word occurring in a sentence or in a compound with the first letter of the following word. Thus, डाक (*ḍāk*) 'post, mail' +घर (*ghar*) 'house', which is written as डाकघर 'post-office' is

pronounced as डाग्घर (*dagghar*) (cf. 49-B-1); एक (*ek*) 'one+गाड़ी (*gāṛī*) 'carriage' is pronounced as एग्गाड़ी (*eggāṛī*) (See 49-B-1), आध (*ādh*) 'half'+सेर (*ser*) 'seer' is pronounced as आस्सेर (asser) 'half-a-seer' (one pound in weight). Similarly, पंडित+जी=पंडिज्जी 'a Brahmin or priest', (cf. 49-B-5), पहुँच+जाना=पहुँज्जाना 'to reach, arrive' (cf. 49-B-1), मार+डाला=माड्डाला '(somebody has been) killed', इधर+लाओ=इधल्लाओ 'bring (*it*) hither.

Section II
Nouns, Pronouns and Adjectives

Chapter 1

Introductory

52. A sentence consists of two parts—*Subject* and *Predicate. Subject* is that about which something has been said in the sentence (the "theme" or "the centre of the interest at the moment"- Jesperson). *Predicate* is what has been said about it (the Subject). Thus in 'God is' *God* is Subject and *is* is the Predicate : *is* says something about *God*. Similarly, in 'Rāma comes', *Rāma* is the Subject and *comes* the Predicate : *comes* says something about *Rāma.*

53. Both the Subject and the Predicate may consist of more than one word. In 'the servant brought books', *the servant* is the Subject and *brought books* is the Predicate. Similarly, in 'some of my friends are absent to-day', *some of my friends* is the Subject, and *are absent to-day* is the Predicate. In 'he is a boy' *he* is the Subject and *is a boy* is the Predicate. In 'he turned mad', *he* is the Subject and *turned mad* is the Predicate.

54. An important part of the Predicate is that which denotes 'action' or 'being' or 'becoming'. *Comes* and *brought* in the above sentences denote 'action', while *are* and *is* denote 'being' and *turned* denotes becoming. There can ordinarily be no Predicate without a word denoting 'action', or 'being', or 'becoming', or 'happening' etc. These words are called VERBS. (See 64 below).

55. But while Verb is an important part of Predicate, it (the predicate) occasionally requires some other words also to complete the meaning. In 'Rāma goes' the meaning is complete with the Verb *goes* alone, and no other word is needed. But in 'the servant brought books', *brought* (verb) alone would not do unless we say (in reply to the question 'brought what?'), 'books'. Similarly, in 'some of my friends are absent', *are* alone does not complete the sense; the question immediately arises 'are what ?', to which the reply here would obviously be 'absent'. In 'he is a boy', it is the word *boy* which completes the Predicate ('is what ?'– 'is a boy').

56. It will, however, be noticed that there is a difference in the functions of the words *books, absent* and *boy.* Absent and *boy* refer to the Subjects themselves. It is the *friends* who are *absent*. It is *he* who is a *boy*. *Absent* and *friends, he* and *boy* are identical. But *books* does not refer to the Subject (*servant*). The servant has, in fact, done something to or of the books : he has brought them. The action denoted by the Verb *brought* is exerted upon, or directed towards *books*. Such words are called *objects* of a Verb. In 'I saw him,' or 'he ate a fruit', or 'the thief stole my money'—*him, fruit* and *money* are the Objects of *saw, ate* and *stole* respectively.

57. An *object*, thus, is a word or words denoting a being or a thing "upon which the action denoted by the Verb is exerted," or towards which the action is directed. Verbs having an object are called *Transitive.*

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58. The words *absent* and *boy* in the two sentences 'my friends are absent' and 'he is boy' are NOT Objects, but Predicative words (words occurring in the predicate) referring to the Subject. The Verbs *are* and *is* do not denote any action that can be exerted upon an Object: they have no Object. Such Verbs are called *Intransitive.*

59. Predicative words may sometimes refer also to the object. In 'they made him a king', *they* is the Subject, and *made him a king,* the Predicate in which *made* is the Verb, and *him* the Object. The remaining word *king* obviously refers to *him*. The person denoted by *him* is not different from that denoted by *king.* We cannot, however, say that *king* is the Object of *made.* For, it is not a king who has been made something, but it is *him* who has been made a king. The word *king,* therefore, is only a predicative word referring to the Object.

60. Every word in a sentence performs a definite function. Based upon these functions, there are eight categories or classes of words which are called '*Parts of Speech*'.

They are : *Noun, Pronoun, Adjective, Verb, Adverb, Preposition, Conjunction and Interjection.*

61. (a) A *Noun* is the name of a living being or a lifeless thing (including such abstract things as quality, state, action, etc.).

(b) A *Proper* Noun is the name of a particular being or thing : Rāma, Sītā, India, Mumbai, Gaṅgā.

(c) A *Common* Noun is the name of a class of beings or things : man, woman, country, city, river.

(d) Nouns denoting male beings are said to have the *Masculine Gender* : man, boy, bull. Nouns denoting female beings have *Feminine Gender* : woman, girl, cow. Those denoting inanimate things have *Neuter Gender* : house, forest, sea. Nouns denoting male or female being have *Common Gender* : child, friend, parent.

(e) Nouns denoting one person or thing are said to be in the *Singular Number* : man, boy, woman, house. Those denoting more than one person or thing are said to be in the *Plural Number* : men, boys, women, houses.

(f) A Noun may function as a Subject : 'the *boy* comes'. It may function as an Object : 'he reads a *book'*. It may function as a Predicative word referring to the Subject : 'he is a *man* ; or to the Object : 'they elected him the *President*'. It may, further, have some other relation (such as possession, separation, means, location, etc.) with the other words in the sentence : *Rāma's* book'; 'he fell *from the tree*'; 'I cut it *with a knife*'; 'I live *in this house*'. All such grammatical relations which a noun has with other words in the sentence, are usually indicated with the help of prepositions such as *from* and *in* in the above sentences. Sometimes the

grammatical relations are indicated by slightly modifying the noun (*Rāma's*), and sometimes merely by the context or by the positions of the Nouns in the sentence : 'the *servant* brought a *book*'. In Hindi, forms of Nouns are modified to a greater extent than in English for expressing the grammatical relations. These forms of a noun are called *Cases.* (Sometimes the grammatical relations themselves are also called *Cases*.)

62. A *Pronoun* is a word which can be used in place of a Noun : *he, she, It, I, you, my, your, what, who.* A Pronoun, like a Noun, is affected by Gender, Number and Case; but it changes to a much greater extent : *he, she, you, your, I, me, my.*

63. An *Adjective* is a word which qualifies (describes some quality of) a Noun : a *good* man, a *bad* boy, a *red* rose, an *honest* person. An Adjective has the same Gender, Number and the Case as the Noun which it qualifies.

64. (a) A *Verb* is a word denoting action, being or becoming, with some reference to time and manner and used as Predicate (See 52): 'Rāma *sleeps*'; 'he *reads* a book'; 'they *are* my friends'; 'he *became* mad'; 'I *gave* him two books'.

(b) A Verb may be *Transitive,* or *Intransitive* (See 57 and 58) : *reads* and *gave* in the above sentences are Transitive, *sleeps, are* and *became* are Intransitive.

(c) Some Verbs have two Objects : *gave* in the sentence 'I gave him three books' has two Objects–*him* and *books.* However, the action denoted by *give* is exerted more directly upon *books* than upon *him*. It is the *books* that have been given. *Books,* therefore, is the *'Direct'* or the *'Primary'* Object and *him* is the *'Indirect'* or the *'Secondary'* Object. (In most of such cases, the Primary Object answers the question 'What?' and the Secondary Object answers 'Whom?').

(d) A Verb may denote an action as taking place at *Present* : 'he is going ; or as having taken place in the *Past* : 'he went'; or due to take place in the *Future* : 'he *will go*'. It may further express a command or a wish : '*go* there', '*may* he *be* happy'; or ask a question : '*Will* you *come*?'

65. An *Adverb* is a word that modifies or qualifies a Verb : 'he came *early*'; 'he is *here*'; 'he went *away'.*

66. A *Preposition* is a word indicating a relation between a Noun or Pronoun and a Noun, Pronoun or Verb : 'this book is *for* you'; 'he gave me a bunch *of* flowers'; 'he lives *in* this house'; 'come *with* me'.

In English, a Preposition is usually placed before the Noun which it governs or relates to another word. *For* in the first sentence governs *you.*

But in Hindi, most of the Prepositions are placed after

the Noun which they govern, and may, therefore, be called 'Post-Positions' (See 95).

67. A *Conjunction* is a word which joins together or connects words, sentences, or parts of a sentence : 'brother *and* sister came'; 'he *or* I will go'; 'you may come *and* work here'; 'Rāma is here, *but* his brother is gone'.

68. An *Interjection* is a word expressing an emotion (pain, pleasure, anger, surprise, dislike, disgust etc.) *Oh*! *Ah*! *Alas*! *What*! *Fie* upon you !

69. Apart from the above-mentioned classification into 'Parts of Speech', which is based upon their functions in a sentence, Hindi words may be further divided into four classes according to their *origin* :

A. The Native Indian elements

1. *Tadbhava* (तद्भव) 'born of that' i.e. derived from Sanskrit and modified. This forms the largest class of Hindi words, most of the Nouns and Adjectives, and almost all the Pronouns, Verbs, Adverbs, Prepositions, Conjunctions and Interjections being derived from Sanskrit (through the *Prākrit* and the *Apabhranśa* languages).

Examples :

हाथ 'hand' from Sanskrit *hasta*

पक्का 'ripe' from Sanskrit *pakva*
तू 'you' from Sanskrit *tvam*
जाना 'to go' from Sanskrit *(root) yā*
आगे 'in the front, before' from Sanskrit *agre*
कल 'yesterday' or 'tomorrow' from Sanskrit *kalye* 'in the morning, morrow'
और 'and' from Sanskrit *apara* 'also'
अरे 'O' 'Oh'! = Sanskrit *are*, etc.

2. *Tatsama* (तत्सम) 'the same as that' i.e. borrowed from Sanskrit and preserved intact. This is the second largest group of words in modern Hindi, especially literary Hindi. The majority of the words of this class are Nouns and Adjectives; a few are Adverbs, Prepositions and Conjunctions; but hardly any Verbs and Pronouns.

Examples :

राजा 'king', भाषा 'language', माता 'mother', पिता 'father', स्त्री 'woman', भोजन 'food or meal', संबंध 'relation or connection', मधुर 'sweet', सुंदर 'beautiful', उत्तम 'excellent', ज्ञात 'known', अतीत or भूत 'past', वर्तमान 'present', भविष्य 'future', प्रायः 'often, occasionally', अतः 'therefore', अथवा 'or', etc.

2 (a). *Semi-tatsama* (अर्ध-तत्सम). Under this head are included words borrowed directly from Sanskrit (not inherited through *Prākrit* and *Apabhranśa*) and modified to suit the Hindi speech. Such are, for example, बरस (Skt. वर्ष) 'year', रतन (Skt. रत्न) 'jewel', भगत (Skt. भक्त) 'devotee', करम (Skt. कर्म) 'deed,

fate', किशन (Skt. कृष्ण) 'Kr:ṣṇa', धीरज (Skt. धैर्य) 'patience, courage', कारज (Skt. कार्य) 'interest, pursuit, ceremony'. The majority of these are confined to colloquial Hindi. Some have also the corresponding Tadbhava forms occasionally with a modification of meaning. Thus, corresponding to करम, there is the Tadbhava काम meaning 'work, duty'; corresponding to कारज, there is the Tadbhava काज 'used in the compound काम-काज 'activity, occupation'. The tendency in present day literary Hindi is to restore the original Sanskrit form.

3. *Desi or Deshī* (देशी) = 'local, country-made'. This class includes all such words whose origin is obscure or unknown. A great many of them may have originally come from the Dravidian or Muṇḍā languages of Southern India. As examples may be quoted, कोड़ी 'score, set of twenty', खोट 'blemish', मूँगा 'coral' and ढूँढना 'to seek', etc.

B. Foreign Elements

4. *Videshi* (विदेशी) =Foreign i.e. borrowed from Arabic, Persian, Turkish, English, Portuguese, French etc. The largest number of these words come from Persian, and to that from English. Many of these borrowed words have become naturalized, either in their original or in a slightly modified form, even in spoken Hindi, and can now hardly be called 'foreign'.

Examples :

Arabic (अरबी) (mostly through Persian) : क़ब्र 'grave', ख़राब 'bad, spoiled', कागज़ 'paper', क़ानून 'law' etc.

Persian (फ़ारसी) : कमर 'waist', कम 'less, insufficient', ख़ाक 'dust', गुम 'lost, unknown, concealed', वापस 'sent back, returned', etc.

Turkish (तुर्की) : चाक़ू 'knife', तोप 'cannon, gun', लाश 'corpse', etc.

English (अंग्रेज़ी) : बटन 'button', फ़ीस 'fee(s)', मेंबर 'member', पिन 'pin', पेट्रोल 'petrol', पुलिस 'police', पेंसिल 'pencil', बूट 'boot', etc.

Portuguese (पुर्तगाली) (mostly through Bengali, Gujarati and Marathi): अलमारी 'wardrobe', (Port. *al (r)marīs*), क़मीज़ 'shirt', (Port. *camisa*), कमरा (Port. *camera*), मेज़ 'table' (Port. *mesa*), इस्पात 'steel' (Port. *espada* 'a sword'), तौलिया 'towel' (Port. *toalha*), etc

French (फ्रांसीसी) : कारतूस 'cartridge' (Fr. *cartouche*), अंग्रेज़ 'Englishman' (Fr. Anglais), etc.

For all practical purposes (2) (a), (3) and (4) may be included under (1); only (2) has, sometimes, to be treated differently.

No rules can be given for ascertaining the origin of a word. It has to be found from a reliable dictionary.

Chapter II

Nouns

70. A *Noun* is a word used as the name of a being or a thing. 'Thing' includes, besides all visible things, also quality, state, action etc. राम 'Rām', सीता . 'Sītā, माँ 'mother', बेटा 'son', बेटी 'daughter', लड़का 'boy', आदमी 'man', गाय 'cow', कुर्सी 'chair,' मेज़ 'table', सोना 'gold', चाँदी 'silver', घर 'house', वन 'forest', महल 'palace', नदी 'river', शहर 'city', गाँव 'village', मुंबई 'Mumbaī', कोलकाता 'Kolkātā', दया 'kindness', रोग 'illness', गर्मी (गरमी) 'heat', गति 'movement', खाना 'eating', etc.

71. A Noun may be the name of a *particular* being or thing : राम 'Rām', सीता 'Sītā', रामायण 'The Rāmāyaṇa', These are called *Proper Nouns.*

72. A Noun denoting a *class* of beings *or* 'things' is called a *Common Noun* : पिता 'father', गुरु 'teacher', सिंह 'lion', राजा 'king', घर 'house', नदी 'river', पहाड़ 'mountain', समुद्र 'sea', वन 'forest', सड़क 'street', देश 'country', शहर 'city', ऊँचाई 'height', गहराई 'depth', लाली 'redness', बचपन 'child-hood', जवानी 'youth', जन्म 'birth', मृत्यु 'death', पढ़ाई 'study', नींद 'sleep', etc.

73. Common Nouns denoting abstract things like quality, state, action, idea are usually put under a separate

class and called *Abstract Nouns* : गुण 'merit, virtue', आदत 'habit', बचपन 'childhood', मित्रता 'friendship'

74. Common Nouns denoting a 'formless mass' or material are called *Mass Nouns* or *Material Nouns* : पानी 'water', लोहा 'iron', सोना 'gold', चाय 'tea', दूध 'milk', शक्कर 'sugar'

75. Common Nouns denoting a collection of beings or things are called *collective Nouns* : सेना 'army', भीड़ 'crowd', कुटुंब 'family', सभा 'assembly'

Note: The division of Common Nouns into Common, Abstract, Material and Collective is hardly of any significance so far as Hindi is concerned. It may, however, help in understanding the nature of Noun. (See also 77 (b).)

76. Forms of Hindi Nouns usually undergo slight changes in order to indicate 'Gender', 'Number' and 'Case' :

लड़का 'boy', लड़की 'girl', लड़के 'boys', लड़कों को 'to the boys'; रात 'night', रातें 'nights', रात में 'in the night'; घर 'house', घर में 'in the house', घरों में 'in the houses'.

Gender

77. (a) There are two Genders in Hindi : *Masculine* and *Feminine.* The Hindi Gender system is partly 'natural' (based on sex) and partly 'grammatical' (based on usage). Names of living beings which are male are (with a few exceptions) *Masculine* :

लड़का 'boy', बैल 'bull'. Names of female beings are *Feminine* : लड़की 'girl', गाय 'cow'

(b) In the case of names of inanimate things and Abstract, Collective and Material Nouns, Gender is determined partly by form (e.g. in case of Nouns ending in ī, which are Feminine) but mainly by usage. A few rules for determining Genders and for formation of Feminine Nouns (such as लड़की from लड़का) are given in Appendix II.

(c) It may be noted that Feminine Nouns derived from Masculine ones acquire an independent existence, having the same grammatical status as the original Masculines.

(d) Many languages have a third Gender, the *Neuter*, for indicating inanimate things. Hindi has, for all practical purposes, lost this gender. But its traces can still be noticed in the Pronouns क्या 'what', and कुछ 'something'. [See 111 (i) and 112 (i)] and in certain case-forms [See 94 (c).]

(e) Present tendency in Hindi is to use some words in the *Common* gender eg. मंत्री, मित्र etc.

CHAPTER III

NUMBER

78. A Noun denoting one person or thing is said to be in the *Singular Number*. A Noun denoting more than one person or thing is said to be in the *Plural Number.*

(a) The Plural is, however, frequently used as a polite and respectful form with reference to a single person also. (See 309)

(b) Material (See 74) and Collective (See 75) Nouns are ordinarily used in the Singular only. They may have the Plural for denoting the serveral varieties or species of a material or different groups of the same kind.

79. The Singular Number is inherent in the base-form of Noun : घोड़ा 'a horse', लड़का 'a boy', गाय 'a cow', आदत 'a habit'. Many Hindi Nouns have the same (base) form in the Plural Number as well which in such cases is indicated by the context, the form of the Verb etc : एक घर 'one house', दो घर 'two houses'; while others are slightly modified : एक लड़का 'one boy', दो लड़के 'two boys' ; एक गाय 'one cow', दो गाएँ 'two cows'.

80. Plurals[1] are formed according to the following rules :

(a) All Masculine Nouns, except those ending in आ,

[1] Here only those plural forms are given which do not take post-positions. Those with post-positions are given in Chapter IV- 'Case'.

remain unchanged in the plural : घर 'house(s)', बैल 'bull(s)', ऋषि 'sage(s)', साधु 'saint(s), mendicant(s)', भाई 'brother(s)', डाकू 'robber(s)', जौ 'barley grain(s)'.

(b) Masculine Nouns ending in आ change the आ to ए : लड़का 'boy', लड़के 'boys'; घोड़ा 'horse', घोड़े 'horses'; हीरा 'diamond', हीरे 'diamonds ; बेटा 'son', बेटे 'sons'; रास्ता 'way', रास्ते 'ways'.

Exceptions :

(i) The *Tatsama* Nouns (See 69 A 2) ending in आ do not change : राजा 'king or kings', पिता 'father or fathers', योद्धा 'fighter or fighters'.

(ii) Nouns signifying a relationship and having a *reduplicative* or *repetitive* form do not change : दादा 'paternal grandfather(s)', नाना 'maternal grandfather(s)', काका or चाचा 'paternal uncle(s)', मामा 'maternal uncle(s)'. But भतीजा 'nephew', बेटा 'son', and पोता 'grandson' etc. being non-reduplicative, change as usual : भतीजे 'nephews', बेटे 'sons', पोते 'grandsons', etc.

(iii) A few more unclassified Nouns also do not change in the Plural : अगुआ 'leader(s)'; मुखिया 'chief(s)'; लाला 'mister' (honorific, for certain castes).

(c) All Feminine Nouns, except those ending in इ, ई and या form their Plurals by attaching एँ (which does not replace the final vowel, as in the case of Masculine -आ Nouns, but is merely attached):

लता 'creeper', लताएँ 'creepers'; कथा 'story', कथाएँ 'stories'; सेना 'army', सेनाएँ 'armies'; वस्तु 'thing', वस्तुएँ 'things'; बहू 'bride, 'wife or daughter-in-law', बहुएँ 'brides, wives or daughters-in law'; लू 'hot wind', लुएँ 'hot winds'

Important Note :

(i) It is usual to write लतायें for लताएँ (standard form) etc. These –यें forms had better be avoided. The Plural sign is एँ and not. यें.

(ii) Notice that long ऊ changes to short उ in words like बहू and लूं. [See 50 (b)].

(d) In the case of Feminine Nouns ending in the inherent अ which, being final, is naturally silent (See 51-a), the एँ is combined with the final consonant : बहिन (i.e. बहिन्)''sister' : बहिनें sisters'; रात (रात्) 'night' : रातें 'nights'; गाय (गाय्) 'cow' : गाएँ 'cows'; आँख (आँख्) 'eye' : आँखें 'eyes' etc.

(e) Feminine Nouns ending in इ, ई or या attach आँ for forming Plurals : रीति 'custom' : रीतियाँ; तिथि 'date' : तिथियाँ; लड़की 'girl' : लड़कियाँ; नदी 'river' : नदियाँ; बेटी 'daughter': बेटियाँ. [Note that both इ and ई change to इय्. This is due to Sandhi. [See 50 (a)]

In the case of Nouns ending in या, the आँ coalesces with the final आ of the words : बुढ़िया 'old woman' : बुढ़ियाँ 'old women'; चिड़िया 'bird' : चिड़ियाँ 'birds'; गुड़िया 'doll' : गुड़ियाँ 'dolls'. For coalescence of आ+आ into a single आ see 49(A)(1).

Tatsama words like कन्या etc. follow the general rule (c) above : कन्या 'unmarried young girl : कन्याएँ; भार्या 'wife' : भार्याएँ

81. The word लोग meaning 'people' is sometimes appended to such Masculine Nouns as do not modify in Plural. The signification is that of plurality, but usually, 'as a class' : राजा लोग 'kings' (as a class), आर्य लोग 'the Aryans' (as a class), साधु लोग 'saints, mendicants' (as a class). The compound (राजा लोग etc.) thus formed is treated as a single word, the element (राजा, साधु, etc.) remaining unchanged, and only लोग taking case-forms, etc.

Note: (i) लोग is compounded only with Nouns denoting *human beings*. We cannot say घर लोग, बंदर लोग or जानवर लोग (घर 'house', बंदर 'monkey', जानवर 'animal).

(ii) The words गण 'group', वर्ग 'class' and वृंद 'class' are also used like लोग. But whereas लोग, वृंद and गण are always Plural, वर्ग is Singular.

82. Rules for the formation of Plural may be summarized thus:

(a) Masc. -आ Nouns have -ए : लड़का-लड़के

(b) Other Masc. Nouns do not change : घर-घर

(c) Feminine -इ, -ई or -या Nouns have-आँ: तिथि-तिथियाँ, लड़की-लड़कियाँ, बुढ़िया-बुढ़ियाँ

(d) Other Feminine Nouns have-ए : रात-रातें, लता-लताएँ, लू-लुएँ

83. (a) Masculine Nouns signifying duration attach the special ending -ओं for denoting a large but indefinite Number : बरस 'year' -बरसों 'several years'; महीना 'month'-महीनों 'several months'. This -ओं is really a numerical ending. (See 92 and 156.)

(b) Nouns denoting measure, weight etc. similarly attach-ओं for expressing a large but indefinite *quantity* : मनों अनाज 'maunds and maunds of grain'; ढेरों फल 'heaps and heaps of fruits'; गाड़ियों लकड़ी 'cartloads of firewood', etc. मनों etc. are, in such cases, used as Adjectives (See 156, also 93 and 145-b).

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CHAPTER IV

CASE

84. *Case* is that form of a Noun (or Pronoun) which expresses its relation with some other word in the sentence (sometimes the relation itself is called *Case*).

85. The grammatical relations expressed by cases are varied and numerous such as, subject, object, means, purpose, advantage, separation, origin, possession, material, composition, place, time, etc.

86. Hindi has only two cases (=forms of Noun) for indicating these and other grammatical relations—the *Direct* and the *Oblique*. For *Vocative Case* see 102.

87. The *Direct* is the simple unmodified form of Noun, used mainly for indicating the subject and frequently also the Object : लड़का आया 'the boy came', घोड़ा लाओ 'bring the horse', एक रुपया दो 'give a rupee'.

88. The *Oblique* is the slightly modified form of Noun used for indicating the other relations, and to some extent also the Subject and the Object (for which see below 96 and 97). The modified form expresses the different relations with the help of the Post-Positions ने, को, से, में, पर and का which are also called *Case-Signs* or *Post-Positions.* Thus, लड़के को 'to the boy' (लड़का), घरों में 'in the houses' (घर), शहरों से 'from the cities' (शहर).

89. In the Singular, however, all Nouns except Masculine words ending in आ attach the Post-Positions without changing their form : रात में 'in the night', शहर से from the city', घर पर 'at the house' (See below 90-b).

90. The Oblique forms are made as follows :

(a) In the Singular, only Masc. Nouns ending in आ change the आ to ए (in the same way and with the same exceptions as in the case of Direct Plural. (See 80-b) : लड़के को 'to the boy', घोड़े पर 'on the horse'. But राजा को 'to the king', दादा को 'to the grandfather' (See 80 (b)–Exceptions).

(b) All other Nouns, Masc. or Fem., remain unchanged in the singular : भाई को 'to the brother', बहिन को 'to the sister', etc.

(c) In the Plural, all Nouns, Masc. or Fem., attach the vowel ओं. (In the case of Masc. –आ Nouns of the type लड़का, आ is replaced by ओं) :

शक्तियों को 'to the powers', लड़कियों को 'to the girls'

भाइयों को 'to the brothers'; बहिनों को 'to the sisters'

बैलों को 'to the bulls'; गायों को 'to the cows'

बहुओं को 'to the brides, daughters-in-law or wives'

लड़कों को 'to the boys'; but राजाओं को 'to the kings',

पिताओं को 'to the fathers' (See ii below).

(i) Note that the इ and ई (of शक्ति and लड़की here) change to इय् and that ऊ (of बहू here) is shortened. [See 50 (a) and (b)].

(ii) Also note that ओं does not replace the final आ of such Nouns as are expected from changing their आ to ए. Thus, राजा makes राजाओं को, not राजों को

(like लड़कों को).

Similarly, नानाओं को, चाचाओं को, मामाओं को, also राजा लोगों को.

91. There are thus only two modifications in the oblique forms :

(i) Masc. आ to ए in Singular

(ii) All other Nouns, ओं in Plural

92. All the modifications that a Noun undergoes with regard to Number and Case (Direct or Oblique) can be tabulated as follows :

		Direct		Oblique	
		Sg.	Pl.	Sg.	Pl.
1.	Masc. आ Nouns	—	ए	ए	ओं
2.	Masc. other nouns	—	—	—	ओं
3.	Fem. इ, ई and या Nouns	—	आँ	–	ओं
4.	Fem. other Nouns	—	एँ	—	ओं

or thus :

		Singular		Plural	
		Direct	Oblique	Direct	Olique
1.	Masc. आ Nouns	—	ए	ए	ओं
2.	Masc. other Nouns	—	—	—	ओं
3.	Fem. इ, ई and या Nouns	—	—	आँ	ओं
4.	Fem. other Nouns	—	—	एँ	ओं

93. It is to be noted that in the Singular Oblique forms, there is only one change—आ to ए, occurring in Masc : -आ Nouns. In the Plural, all Oblique forms have ओं. The Direct Plural has आँ [in Fem. -इ, -ई and -या Nouns, ए (Masc. आ) or एँ (in the remaining Fem.)]. (See, however, 83) where, as a special case, ओं is attached for forming an apparently Direct Plural.

The Positions or Case-Signs are treated in Chapter VI.

Chapter V

Case : the direct form

94. The Direct (i.e. the unmodified and ending-less) form of Noun is used for denoting the following grammatical relations :

(a) The Subject of a Verb :

लड़का आता है 'the boy comes'

लड़के किताब पढ़ते हैं 'the boys read the book'

घोड़ा दौड़ा 'the horse ran'

गाएँ चरती हैं 'the cows graze'

पत्ता गिरेगा 'the leaf will fall'

लड़कियाँ किताब पढ़ेंगी 'the girls will read the book' etc.

(लड़के, गाएँ, लड़कियाँ are not oblique, but plurals of the Direct form.)

Important Exceptions : (a) With the Past (Participle) form of a Transitive Verb (See 57), the subject has the oblique form with the sign ने : लड़के ने किताब पढ़ी 'the boy read the book' (See 96 below.)

(b) A Predicative Noun referring to the Subject (See 58) :

राम **लड़का** है 'Rām is a boy'

गंगा और यमुना **नदियाँ** हैं 'Gangā and Yamunā are rivers'

वे **बच्चे** हैं 'they are children'

बर्फ़ **पानी** बन जाएगी 'the ice will become (turn into) water'

(c) As a rule, the Inanimate Object of a Verb :

राम **फल** खाता है 'Rām eats fruits'

धोबी **कपड़े** धोता है 'the washerman washes clothes'

वह **किताबें** लाएगा 'he will bring the books'

नौकर **रुपया** माँगता है 'the servant asks for a rupee'

वह **पानी** पिएगा 'he will drink water'

[We have in this usage a recognition of the Neuter ('inanimate') gender which has, otherwise, been lost in Hindi. In Sanskrit, the subject and the object forms of a Neuter Noun are identical.]

(d) Also, the Animate Object of a Verb, provided it denotes a being in general, not a particular being [See 97 (b)] :

मैं **नौकर** खोजता हूँ 'I search (am in search of a) servant'

नौकर को बुलाओ 'call the servant'

उसने **शेर** नहीं देखा 'he never saw a lion'
but उसने **शेर को** नहीं देखा 'he did not see the lion'

(e) Every Primary (Animate or Inanimate) Object of a verb having two Objects [See 64 (c)].

मैने राम को **घोड़ा** दिया 'I gave Rām a horse'

माँ मुझे दो **फल** देंगी 'mother will give me two fruits'

भगवान उसे एक **लड़का** दे 'may God grant him a son!'

वह मुझसे एक **रुपया** माँगता है 'he asks me for a rupee'

(f) A Predicative Noun referring to the Object :

पक्षियों ने हंस को **राजा** चुना 'the birds elected the swan as their king'

मैने उसे अपना **मित्र** बनाया 'I made him my friend'

सीता उसे **भाई** मानती है 'Sītā regards him as a brother'

मैं उसे **मित्र** समझता था 'I took him as a friend'

मैंने रस्सी को **साँप** समझा 'I took the rope to be a snake'

Chapter VI

Case : The Oblique form

The Case-signs or Post-Positions

95. As stated above (See 88), the oblique form of Noun expresses the grammatical relations with the help of the *case-signs* ने, को, से, में, पर and का. They are always placed *after* the Noun or Pronoun whose relations with the other words in a sentence they indicate. They may, therefore, be called *Post-Positions*, i.e. having the nature and function of Prepositions but placed after a Noun or a Pronoun. The case-signs, moreover, cannot usually be replaced by other words of the same or a similar meaning. (See 296 Post-Positions).

Note: The Case-signs should always be written as separate words with Nouns (as राम ने, सीता को, etc.) but should be tagged on to the Pronoun (as मैंने, उसको, किसका, तुमसे, जिसमें, etc).

96. ने is attached to the Subject of a Transitive Verb when it is used in the Past (Participle) form :

लड़के ने फल खाया 'the boy eat the fruit'

राम ने किताब पढ़ी 'Rām read the book'

गायों ने दूध दिया	'the cows gave milk'
घोड़ों ने गाड़ी खींची	'the horses pulled the carriage'
भाई ने पत्र लिखा है	'the brother has written a letter'
लड़की ने खाना बनाया था	'the girl had cooked the food'

But the Subject of an Intransitive Verb in the past has the direct form :

लड़का आया	'the boy came'
घोड़ा दौड़ा	'the horse ran'
गाएँ गईं	'the cows went'

Exceptions :

A few Transitive Verbs like लाना[1] 'to bring', भूलना 'to forget', बोलना 'to speak', do not take the Subject with ने ; while with समझना 'to understand' and बकना 'to chatter', ने 'is optional (See 199).

लड़का किताब लाया	'the boy brought the book'
बहिनें फल लाईं	'the sisters brought fruits'
वह बोला	'he said (or spoke)'
मैं समझा	'I understood'

1. लाना verb is actually considered to be the compounded form of ले+आना, and, therefore, the verb agrees with आना (which is Intransitive verb) and does not take ने.

मैंने आपकी बात नहीं समझी	'I did not understand what you said'

For the forms of the Past-Participle, see 195.

को

97. को is used for denoting :

(a) A Person who 'does' something *involuntarily* (such as—like, dislike, remember, be injured, be offended, suffer, feel, enjoy, receive, happen, to have, to meet, to know, to see or to hear, or to do something under compulsion, requirement, necessity, obligation etc.).

राम को भूख लगी	'Rām felt hunger (or was hungry)'
लड़के को प्यास लगी	'the boy felt thirst (or was thirsty)'
माँ को दु:ख हुआ	'mother felt unhappiness (or was unhappy)'
पिता को क्रोध आया	'father was angry'
बहिन को संतोष हुआ	'the sister had satisfaction or felt satisfied'
लड़की को लज्जा आई	'the girl felt ashamed'
नौकर को जाना पड़ा	'the servant had to go'
लड़कों को खेलना चाहिए	'the boys should play'
सीता को पैंसिल चाहिए	'Sītā requires a pencil'

राम को जाना है	'Rām has to go'
मोहन को बहुत काम है	'Mohan has much to do'
राम को यह अधिकार है	'Rām has the right'
लड़के को अपना मित्र मिला	'the boy happened to meet his friend'

[But लड़का अपने मित्र से मिला 'the boy (went and) met his friend']

राम को दंड मिला	'Rām received punishment'
लड़की को चोट आई	'the girl received injury'
लड़के को फल अच्छा लगा	'the boy liked the fruit'
भाई को बुरा लगा	'the brother was offended (did not like it)'
लड़की को बुखार है	'the girl has fever'
लड़के को याद नहीं है	'the boy does not remember'
आदमी को होश नहीं है	'the man is not in his senses (has fainted)'

(See 266-270)

(b) An Animate Object, provided it denotes a particular being : [cf. 94 (d)]

लड़के को बुलाओ	'call the boy'

मैं **आदमी को** देखता हूँ 'I see the man'

वह **लड़की को** ढूँढेगा 'he will search for the girl'

राम **सीता को** खोजते थे 'Rām was searching for Sītā'

But-दो **किताबें** खरीदो 'Purchase two books' (Inanimate Object)

लड़का **पत्थर** फेंकता है 'the boy throws stones' (Inanimate Object)

मैं **नौकर** खोजता हूँ 'I am looking for a servant' (not a particular servant)

(c) The object of a Verb in the *Neutral Construction* [See174 (c)] :

राम ने **लड़के को** देखा 'Rām saw the boy'

भाई ने **बहिन को** बुलाया 'the brother called the sister'

पत्थरों को फेंक दिया गया 'the stones were thrown away'

इन **मकानों को** गिरा दिया जाए 'let these houses be demolished'

(d) Every Secondary Object (which is usually animate) :

माँ लड़के को फल देती है 'the mother gives fruits to the boy'

राम ने **श्याम को** पत्र लिखा 'Rām wrote a letter to Shyam'

घोड़े को चारा दो 'give fodder to the horse'

(e) The Object of a Verb requiring a predicative word (referring to the object) :

वह **निर्धनता को** पाप मानता है 'he regards poverty as a sin'

किताबों को गंदा मत करो 'do not make the books dirty'

वह **रस्सी को** साँप समझता है 'he takes the rope to be a snake'

(f) Nouns denoting time when used adverbially :

शाम को आओ 'come in the evening'

राम **दस तारीख को** आया 'Rām came on the tenth'

मैं **सोमवार को** जाऊँगा 'I will go on Monday'

वह **दोपहर को** आता है 'he comes at noon'

वह **रात को** काम करता है 'he works at night'

When the Noun denoting time is qualified by some other word, को may be omitted (See 290-b), except with the words denoting days and dates :

कल रात (को) कोई आया था 'somebody had come last night'

But, सीता ने **सोमवार को** पत्र लिखा 'Sītā wrote a letter on Monday'

वह **पाँच तारीख को** बीमार पड़ा 'he fell ill on the fifth'

For further use of को see 310-312.

से

98. से is used for denoting :

(a) The Subject of a Verb in the passive and impersonal voices (See 171) :

राम से पत्र नहीं लिखा जाता 'Rām is unable to write a letter'

लड़के से दौड़ा नहीं गया 'the boy could not run'

(b) The Indirect Objects (which are usually persons) of the Verbs meaning 'to tell, say, ask, ask for, beg, demand, claim, request' :

भाई ने **राम से** कहा कि.......... 'brother told Rām that.........'

कांता ने **माँ** से कहा.......... 'Kāntā said to mother.............'

मैंने **लड़के से** पूछा.......... 'I asked the boy............'

नौकर **मुझसे** रुपया माँगता है 'the servant asks me for a rupee'

(c) Means, instrument or agency :

तार से समाचार दो 'send news by telegram'

वह **रेल से** सफर नहीं करता 'he does not travel by train'

चाकू से फल काटो 'cut the fruit with a knife'

मैं **पैंसिल से** लिखता हूँ 'I write with a pencil'

यह काम **नौकर से** कराओ 'get this work done by the servant' (See 250 c-e)

(d) Manner :

ध्यान से सुनो 'listen with attention (attentively)'

तुम **सरलता से** पढ़ लोगे 'you will be able to read (it) with ease (easily)'

वह **कठिनता से** आ पाया 'he was able to come with some difficulty'

(e) Cause, reason, origin :

धूप से पत्ते सूख गए 'leaves dried up on account of sunshine'

वह **हैजे से** मरा 'he died of cholera'

लड़का **कुत्ते से** डरता है 'the boy is afraid of the dog'

दही **दूध से** बनता है 'curd is made from milk'

(f) Association, antagonism :

मोहन **मुझसे** मिला 'Mohan met (or visited) me'

[But-मोहन **मुझको** मिला 'I happened to meet Mohan [See 97 (a)]

भाई से मत लड़ो 'do not quarrel with your brother'

रावण **राम से** लड़ा 'Rāvaṇa fought Rām' (See 313)

(g) Separation or keeping away from :

पेड़ से पत्ता गिरा 'the leaf fell from the tree'

दुष्टों से बचो 'keep away from the wicked'

वह **शहर से** चला गया 'he went away from (left) the city'

(h) Starting point (place or time) :

नदी **शहर से** दूर है 'the river is at some distance from the city'

राम **कल से** बीमार है 'Rām has been ill since yesterday'

(i) Duration (with reference to a continuous 'action' of present or past) :

वह **चार साल से** यहाँ है 'he has been here for the last four years'

मैंने **दो दिन से** कुछ नहीं खाया था 'I had not eaten anything for two days'

(j) Difference and comparison between *two* persons or things (cf. 99-d) :

यह स्याही **उससे** अलग है 'this ink is different from that'

राम **मोहन से** बड़ा है 'Rām is older than Mohan' (See 132)

यह फल **उससे** अच्छा है 'this fruit is better than that'

वह **सबसे** छोटा है 'he is younger than all (the rest)' ('the rest', *i.e.* collectively)

में

99. में is used for denoting :

(a) Location or presence (of something) in or within something :

मेरा घर **शहर में** है 'my house is in the city'

माँ **घर में** है 'mother is in the house'

वह **विद्यालय में** पढ़ता है 'he studies in a school'

चाय में शक्कर (चीनी) नहीं है 'there is no sugar in the tea'

पुस्तक में तीस पाठ हैं 'there are thirty lessons in the book'

(b) Duration :

यह किताब मैंने **तीन दिन में** पढ़ी 'I read this book in three days'

मकान **एक साल में** तैयार हुआ 'the house was constructed in one year'

(c) Price :

पैंसिल **एक रुपए में** आती है 'a pencil costs one rupee'

यह किताब **दस रुपए में** मिली 'this book cost ten rupees'

मैंने यह कपड़ा **पाँच रुपए में** लिया 'I purchased this cloth for five rupees'

(d) Comparison with reference to *more than two,* or difference (cf. 98-j)

इन **लड़कों में** राम सबसे अच्छा है 'Rām is the best of these boys'

आदमी **आदमी में** अंतर है 'there is difference between man and man'

पर

100. पर denotes :

(a) Location or position on or upon or at something :

किताब **मेज़ पर** है 'the book is on the table'

पेड़ पर फल हैं 'there are fruits on the tree'

मेरा घर **ऊँचाई पर** है 'my house is (situated) at a height'

वह **दरवाज़े पर** खड़ा है 'he is standing at the door'

शांता **छत पर** है 'Śāntā is on the door'

कुछ **दूरी पर** 'at some distance'

यहाँ से **एक मील पर** 'at a distance of one mile from here'

(b) Point of time at which an action takes place :

मैं **ठीक समय पर** पहुँचा 'I reached at the right time'

रेल **दो बजकर दस मिनट पर** आती है 'the train arrives at ten minutes after (or past) two (o'clock)'

(c) Sequence of actions of happenings :

वहाँ **जाने पर** मैंने देखा....... 'after reaching there, I saw.........'

राष्ट्रपति के **आने पर** सब खड़े हो गए 'everbody got up when the President arrived'

(d) Cause or reason :

वह चोरी करने पर निकाला गया 'he was dismissed for committing theft'

(e) Objects of (compound) Verbs signifying mercy, faith, confidence, anger etc. :

जीवों पर दया करो 'be kind to animals'
ईश्वर पर विश्वास करो 'have faith in God'
वह **नौकरों पर** क्रोध करता है 'he gets angry with the servants'

का

101. का denotes one of the under-mentioned relations between a Noun or a Pronoun and another Noun which follows the former. If the Noun that follows is Feminine (singular or plural), का changes to की; if it is Masculine and Plural, or has an oblique form, का changes to के. See Note below.

(a) Possession and relationship :

राम का भाई 'Rām's brother'

राम की बहिन (or बहिनें) 'Rām's sister(s)'

राम की बहिन (or बहिनों) ने खाना बनाया 'Rām's sister(s) cooked food'

राम के भाई 'Rām's brothers'

राम के भाई (or भाइयों) ने कहा 'Rām's brother(s) said'

(b) Material or composition :

सोने का कड़ा 'a bangle (made) of gold'

पत्थर के मकान 'houses (made) of stones'

स्त्रियों की सभा 'an assembly of women'

कागज़ की नाव 'a boat of paper (paper boat)'

(c) Worth and measure (space or time) :

एक **रुपए की** शक्कर 'sugar worth a rupee'

दस **रुपए के** फल 'fruits worth ten rupees'

एक **मील की** दूरी 'a distance of one mile'

दो **गज की** चादर 'a bed-sheet of two yards'

पाँच **वर्ष का** लड़का 'a boy of five years'

(d) Source, origin, cause :

कालिदास के नाटक 'the plays of Kālidāsa'

छूत के रोग 'diseases of infection (infectious diseases)'

खेत की उपज 'the produce of the field'

(e) Subject (doer of an act) :

नौकर का काम 'servant's work'

भौंरों का गुंजन 'the humming of bees'

आपकी कृपा से 'through your kindness'

(f) Object (of an activity) :

बच्चों की शिक्षा 'the education of the children'

स्त्री की हत्या 'the murder of a woman'

धन का व्यय 'the spending of money'

(g) Part of a whole :

रोटी का टुकड़ा 'a piece of bread'

पुस्तक का पृष्ठ 'a page of the book'

(h) Purpose :

पीने का पानी 'water for drinking'

खाने की मेज़ 'a table for eating on'

पहनने के कपड़े 'clothes for wearing'

(i) Characteristic :

बच्चे की सरलता 'the innocence of a child'

माँ की ममता 'the love of a mother'

फूलों की कोमलता 'the tenderness of flowers'

Note : A Noun or a Pronoun, to which का has been attached, assumes the nature of an -आ ending Adjective and qualifies the Noun which follows it. The का forms, therefore, change, like an -आ ending Adjective, with the Number, Gender and Case of the Noun which they qualify. (See 126-127). For further use of का see 314.

Vocative Case

102. The vocative case, *i.e.* the form of a Noun used for addressing or calling a person, such as *Rām, come here!* has no relation with the other words in the sentence. *Rām* is, in fact, itself an independent sentence conveying such ideas as 'listen to me !', 'pay attention !', 'be careful !', 'don't do it !' etc. in accordance with the situation and the intonation of the vocative word.

103. The vocative form is identical with the oblique, except that in the plural, ओं loses its nasalization. There are no case-signs but certain Interjections (ओ, अरे, हे, ए, ऐ, अयि etc.) may be prefixed to the noun :

(ओ) लड़के ! 'Boy !'	(ओ) लड़को 'Boys !'
(ए) लड़की ! 'Girl !'	(ओ) लड़कियो 'Girls !'
हे ईश्वर ! 'O God !'	अरे नीच 'O wretch !'

But, चाचा ! 'Uncle !', दादा ! 'Grandpa!' etc. do not change. [See 80 (b-ii)]

Note: The nasalized (-ओं) forms should never by used for vocative plural, as is sometimes done by careless writers and speakers.

CHAPTER VII

PRONOUNS

104. "A Pronoun is a word used instead of a Noun." It functions as a Noun, except that it cannot be used as the *name* of a person or a thing. It is "used instead of a Noun that is used elsewhere or is suggested by the context. Thus, it permits us to avoid the unpleasant repetition of a Noun or the unnecessary naming of a person (or thing) that is already known". (Curme)

105. A Hindi Pronoun is, like a Noun, affected by Number and Case, but not by Gender (which is indicated by the verbal forms, or by the Adjectives).

106. In Hindi, there are six classes of Pronouns :

(1) Personal,	(2) Demonstrative,	(3) Reflexive,
(4) Relative,	(5) Indefinite, and	(6) Interrogative.

107. *Personal Pronouns* are used for 'the person speaking', 'the person spoken to' and 'the person or thing spoken about'. There are thus three *Persons* :

(a) Pronouns indicating the *person speaking* are said to be of the *First Person.* These are मैं 'I' (singular) and हम 'we' (plural). (हम is often used for मैं by authors and editors and colloquially).

(b) Pronouns indicating the *person spoken* to are said to be of the *Second Person.* These are तू 'thou' (singular), तुम 'you' (plural) and आप 'you' (honorific : always takes third person plural verbs).

(i) तू is used in addressing God, children and, occasionally, very intimate friends. It may also be used in anger or to express disrespect or in fondly

addressing one's mother, sister, younger brother etc. (but seldom father, uncle and grandfather).

(ii) तुम is used in addressing members of the family, familiar equals and servants.

(iii) आप is the polite and respectful form of address for all, both in the singular and the plural. (It is occasionally used also for a person 'spoken about'.) (See (c) (iii) and (iv) below).

(c) Pronouns referring to the *person or thing spoken about* (other than the person speaking and the person spoken to) are said to be of the *Third Person.* These are वह and यह 'he, she, it' (singular), and वे and ये 'they and these' (plural).

(i) वह, यह, वे and ये are really Demonstrative Pronouns, used also as Personal Pronouns. (See 108.)

(ii) वह and वे refer to the absent or relatively remote person(s) and thing(s); ('he, she, it—there'; 'they—there'; यह and ये refer to the present or relatively proximate person(s) and thing(s); ('he, she, it—here', 'these—here').

(iii) The singular forms वह and यह are not used for a person unless he (or she) can also be addressed as तू when spoken to. वे and ये are the usual forms in both singular and plural. For things, however, the 'correct' number is used.

(iv) In polite speech, आप is almost invariably used instead of ये when the person spoken about is present (as 'the gentleman here').

(v) In writing, आप is sometimes used (as 'the gentleman') for an author, scholar, leader etc. introduced or described to the readers or listeners.The usage, however, is somewhat archaic.

(vi) Use of यह and वह as plural froms, though common, should be carefully avoided.

(vii) All the Pronouns (of whatever class) except मैं, हम, तू and तुम and the Reflexive (See 109) are considered to be of the Third Person. (See 188 Note (ii).)

(viii) Generally, वह and यह are pronounced as वो and ये.

108. *Demonstrative Pronouns* are used for 'pointing out' a relatively remote or proximate person or thing. The Demonstrative Pronouns are : वह, यह, वे and ये. वह 'that' and वे 'those' denote the remote, and यह 'this' and ये 'these' denote the proximate. These are also used as Personal Pronouns of the third person. [See 107 (c) (1)]

Whether वह, यह, वे and ये are Personal or Demonstrative, can be ascertained from only the situation or the context. When there is definite 'pointing out', they are Demonstrative. When there is more substitution of Nouns, they are Personal. In talk, Demonstrative

pronouns are often accompanied with gesture, *i.e.* 'pointing out'.

109. *Reflexive Pronouns* substitute and refer to a Noun or Pronoun which is, as a rule, the logical subject of the sentence.

Hindi has only three Reflexive Pronouns : **आप**, its oblique forms **अपना** and **अपने**, and a compound of these two, **अपने-आप**; **आपस** meaning 'each other' or 'one another' (See 119-21). The latter is also, in its origin, a Reflexive Pronoun.

(a) Of these, **आप** (occasionally followed by **ही**) [See 294 (a)] has an adjectival (intensifying) force and qualifies a Noun or Pronoun which it usually follows, and which, as a rule, is the logical subject of the sentence. See, however, (ii) below.

राम **आप** (ही) वहाँ गया था	'Rām himself had gone there'
मुझे **आप** ही जाना पड़ेगा	'I shall have to go my self'
ये **आप** (ही) आएँगे	'they themselves will come'
राम **आप** भूखा है	'Rām is himself hungry'
उसने **आप** ही यह पत्र लिखा है	'he himself has written this letter'

(i) आप is frequently replaced by स्वयं (Sanskrit) or by खुद (Persian) : **राम स्वयं (ही) वहाँ गया था, वह स्वयं आएगा, राम खुद भूखा है।**

(ii) **आप (ही)** occasionally qualifies Nouns or Pronouns which are not the logical subjects of the sentences :

उसका **आप** दिवाला निकल गया है	'he has himself become a bankrupt'
नेता में **आप** (ही) हिम्मत नहीं है	'the leader himself has no courage'

The current tendency, however, is to replace आप in all such cases by स्वयं or खुद : उसका खुद दिवाला निकल गया है, नेता में स्वंय (ही) हिम्मत नहीं है

Note also that आप, used as an Adjective, does not attach case-signs (See 117).

(iii) आप ही can, however, be used also as an Adverb, when it means 'of one's own accord, spontaneously'. Thus, राम आप ही वहाँ गया can denote, if the context so demands, 'Rām had gone there of his own accord'. (cf. the adverbial use of अपने-आप, under (c) below).

(iv) The Reflexive आप is, of course, to be differentiated from the personal आप which is nothing but a polite form of तुम (or ये or वे), while the Reflexive आप can refer to any 'person'.

(v) The oblique form of आप is अपने meaning oneself, with को, से, में or पर as required (but never with ने) (See 117).

(b) अपने refers to a Noun or a Pronoun which must be the logical subject of the sentence :

राम ने **अपने को** वन में पाया	'Rām found himself in the forest'
अपने में किसी को दोष नहीं दीखता	'nobody sees a fault in himself'

(c) अपने-आप is used either as an emphatic (or unambiguous) form for the oblique अपने (See note below), or as an adverb meaning 'of one's own accord, automatically, spontaneously'. [See 287 (f)]. Thus :

सीता ने अपने (**अपने-आप**) को दोष दिया	'Sītā blamed herself (her own self)'
मैंने अपने (**अपने-आप**) से पूछा	'I asked myself (my own self)'

But, in वह अपने-आप चला गया 'he went away of his own accord', अपने-आप is adverbial, and can be replaced by आप ही : वह आप ही चला गया (See (a) (iii) above).

(d) अपना 'belonging to oneself,' 'one's own', is, in fact, an Adjective derived from आप, and is used (like the का forms (See 101 Note) as such (with its

modifications अपनी and अपने) provided the person it refers to is the logical subject of the sentence. (See 117 (ii), 120 and 317-19.)

लडका **अपनी** किताब माँगता है 'the boy asks for his book'

लड़के ने **अपनी** माँ से कहा 'the boy told his mother'

Note : अपने and अपने-आप (except when adverbial) are used only in the oblique cases with को, से, में and पर (but never with ने). In अपने-आप, आप is really a Noun meaning 'self', so that अपने-आप=one's self. अपने is the shorter form of अपने-आप, with the Noun आप omitted, but implied, so that अपने=अपने-आप = one's self=oneself.

110. *A Relative Pronoun* is related to a Noun or a Pronoun occurring in the main sentence, the Relative itself occurring in a subordinate sentence and joining the two.

Hindi has only one Relative Pronoun, जो 'who, which, that, what.' : वह पैंसिल मिल गई **जो** खो गई थी 'the pencil, which had been lost, has been found.'

The main sentence is वह पैंसिल मिल गई 'the pencil has been found'; the subordinate sentence is **'जो खो गई थी'** 'which had been lost'. जो which occurs in the latter is related to पैंसिल occurring in the main sentence, and joins the two sentences like a conjunction (See 301). Similarly, **जो** आया था, वह चला गया 'he, who had come, is gone'. Here वह चला गया is the main sentence and जो

आया था is the subordinate one. **जो** joins the two, at the same time being related to **वह**.

(i) **जो** is both Singular and Plural.

(ii) **जो** is always accompanied with **वह** or **वे** in the main sentence. Both **जो** and **वह** (**वे**) refer to one and the same person or thing. **वह** (**वे**) is called the *Correlative* of **जो**.

(iii) **सो** ('he, they'), as a Correlative of **जो** is now obsolete except in proverbs and maxims.

111. *Indefinite Pronouns* refer to an unknown or unidentified person or thing.

Hindi has only two Indefinite Pronouns **कोई** and **कुछ**; **कोई** 'someone, somebody' refers to a person and **कुछ** 'something' to a thing.

कोई आ रहा है	'somebody is coming'
उसका **कुछ** खो गया है	'he has lost something'
दूध में **कुछ** पड़ गया है	'something has fallen into the milk'
आज **कोई** नहीं आया	'nobody came to-day'
घर में **कुछ** नहीं है	'there is nothing in the house.

(i) **कुछ** along with **क्या** (See 114), is really a neuter form—a rare occurrence in Hindi.

(ii) कुछ is also used as an adjective (numeral and quantitative) and as an Adverb meaning 'some', 'a few', 'a little', 'partly'. [See 125, 153 and 287 (c)].

(iii) कोई may be used as an Adverb, in the sense of 'some, about'. [See 149 & 287 (d)]. With सा (कोई-सा, कोई-सी), कोई is also used for a thing.

(iv) कोई may also be used as the plural form and signify 'some people': कोई आ रहे हैं 'some people are coming'.

112. *Interrogative Pronouns* are used in asking questions.

Hindi has only two Interrogative Pronouns : कोई and क्या, the former usually referring to 'person' and the latter to 'things (s)' either in singular or in plural :

वह **कौन** है ? 'who is he ?'

यह **क्या** है ? 'what is this ?'

ये **कौन** हैं ? 'who are they ?'

ये **क्या** हैं ? 'what are these ?'

(i) क्या is really a neuter form—a rare occurrence in Hindi.

(ii) क्या (frequently expressed but occasionally implied) is used for denoting the interrogative nature of a sentence except when another interrogative word is present. (See 192 Note) :

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क्या वह आया है ?	'has he come ?'
(**क्या**) राम सो गया ?	'has Rām gone to sleep ?'

(iii) For further uses of क्या (as a Compound Pronoun), see 118 (26-28).

(iv) कौन and क्या may be used as a Relative Pronoun :

वह **कौन** है, कोई नहीं जानता	'nobody knows who he is'
पता लगाओ कि कल उसने **क्या** किया	'find out what he did yesterday'

(v) क्या is used as an Exclamatory Adjective for denoting the surprising or striking nature of some quality etc :

क्या (ही) सुंदर दृश्य है !	'what a lovely scene !'
क्या पागल आदमी है !	'what an idiotic person !'
यह **क्या** बेवकूफ़ी है !	'what foolishness is this !'

(vi) क्या is also used as Adverb expressing emphatic negation :

वह आदमी **क्या** है, राक्षस है	'call him a *man?* he is a *demon*'
बच्चा **क्या** है, गुलाब का फूल है	'it's not a *child*, it's a *rose*'
वह दौड़ता **क्या** है, उड़ता है	'does he *run?* he *flies !*'

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तुम मुकदमे में **क्या** जीतोगे	'*you* will win the case? *impossible !*'

(vii) Another Adverbial use of **क्या** is as a declarative, rhetorical interrogative :

यह **क्या** पड़ी है तुम्हारी किताब !	'here lies your book ! can't you see?'
मैं यह **क्या** बैठा हूँ !	'am I not sitting here? (don't you see, I am sitting here)'

(viii) The pair क्या........क्या [See 118 (26)] is also adverbial (conjunctive) in sense.

CHAPTER VIII

PRONOUNS : THE OBLIQUE FORM

113. Hindi Pronouns attach the same case-signs as the Nouns, namely, ने, को, से, में, पर and का. But the oblique itself, in some cases, is formed differently from the Noun.

114. The oblique forms of the various Pronouns are made as follows :

(a) In the singular, यह, वह, जो and सो change respectively to इस, उस, जिस and तिस, while कौन and क्या change to किस and कोई and कुछ to किसी before all the case-signs : इसको, उसमें, जिसने, किस पर, किसी से.

(b) In the Plural, except before ने, these change to इन, उन, जिन, तिन, किन and किन्हीं : इनका, उनसे, जिनमें, किन्हीं को.

(c) Before ने, the plural oblique forms are इन्हों, उन्हों, जिन्हों, किन्हों and किन्हीं : इन्होंने, उन्होंने, जिन्होंने, किन्होंने, किन्हींने.

(d) मैं and तू remain unchanged before ने : मैंने, तूने.

(e) Followed by the rest of the case-signs, मैं and तू change to मुझ and तुझ : मुझको, तुझसे.

(f) हम and तुम remain unchanged before all case-signs : हमने, हमसे, हमको, तुमको, तुममें.

(g) मैं, तू, हम and तुम do not attach का. Instead, they change into मेरा, तेरा, हमारा and तुम्हारा. These latter

forms have all the significations of का and modify to मेरी, तेरी, हमारी, तुम्हारी and मेरे, तेरे, हमारे, तुम्हारे.

(h) When used as an Adjective [See 111 (ii)], कुछ remains unchanged (See 136).

115. As an alternative to को, all the oblique forms attach ए in Singular and हें in Plural : इसे (=इसको), इन्हें (=इनको), उसे, उन्हें, तुझे, तुम्हें. हम, however, makes हमें and not हम्हें (See 316).

Note : The indefinite Pronouns कोई and कुछ do not attach ए or हें.

116. The Personal Pronoun आप attaches all case-signs without any change : आपने, आपको, आपमें

Note : The Personal Pronoun आप is always Plural (honorific).

117. The Reflexive आप, as already stated [See 109 (b)], changes to अपने before को, से, में and पर : अपने को, अपने में etc.

(i) ने is not attached to the reflexive आप, but only to the subject (Noun or Pronoun) to which आप refers. In such cases, **आप** itself remains unchanged :

राम ने **आप** (ही) यह काम किया	'Rām himself did this work'
उसने **आप** मुझे बुलाया	'he himself sent for me'

(ii) For denoting the various senses of का, आप changes to अपना, अपनी, अपने [See 109 (d)].

(iii) The Plural forms are the same as those of the Singular.

(iv) अपने-आप remains unchanged.

Chapter IX

PRONOUNS : MISCELLANEOUS

118. *Compound Pronouns :* Two or more Pronouns may be compounded, or the same Pronoun repeated to denote various shades of meanings. The following are some of the more important combinations :

(1) अपने-आप See 109 (c) and 287 (f).

(2) आप-से-आप =अपने-आप adverb. See 287 h, and App. III 5 (i).

(3) आप-ही-आप 'by oneself', 'to oneself', 'aside' (in dramas) See 287 (g) and App. III 5 (h).

(4) जो कोई 'who(so)ever', जो कुछ 'what(so)ever' :

जो कोई आए, उसका स्वागत है 'whosoever comes is welcome'

जो कुछ मिले, रख लो 'keep whatever you get'

(5) जो-जो=जो-कोई or जो-कुछ :

जो-जो आए, उसे खिलाओ 'whosoever may come, feed him'

जो-जो चाहिए, मिलेगा 'whatsoever is required, will be given'

(6) जो कि=जो :

वह आदमी मर गया जो (कि) बीमार था 'the man, who was ill, is dead'

Note: जो कि is now archaic, and may be discarded.

(7) कोई-कोई 'some, a few' (archaic) :

कोई-कोई रात में काम करते हैं 'some work during the night'

(8) सब कोई 'all, everybody (plural)' (archaic) :

सब कोई सबेरे उठते हैं 'everybody gets up in the morning'

(9) हर कोई=सब कोई 'everybody' [but singular (archaic)] :

हर कोई जानता है 'everybody knows'

(10) कोई-न-कोई [(See App. III 5 (j)] 'someone or the other', somebody or the other':

घर में कोई-न-कोई अवश्य होगा 'Someone or the other must be in the house'

(11) कोई......कोई 'some....others', or 'one.....another' :

कोई आ रहे हैं, कोई जा रहे हैं 'some are coming, others are going'

कोई अच्छा है, कोई बुरा 'one is good, another is bad'

This use of कोई.......कोई is conjunctive.

(12) कुछ-न-कुछ (See App. III 5 (j) 'something or the other' :

हम कुछ-न-कुछ कर लेंगे 'we shall do something or the other'

(13) कुछ-का-कुछ 'something quite different from what was intended or expected' :

तुमने कुछ-का-कुछ समझ लिया 'you took it quite differently'

कुछ-का-कुछ हो गया 'something unexpected happened'

(14) सब-कुछ 'everything' :

मुझे सब-कुछ मिल गया 'I got everything'

मेरा सब-कुछ गया 'I lost everything'

(15) बहुत-कुछ 'a great deal' [also used as an Adverb. See 287 (c)] :

राम को बहुत-कुछ मालूम है 'Rām knows a great deal'

(16) कुछ-कुछ 'somewhat', ' a little'[Adj. or Adv. See 287 (c)] :

मुझे कुछ-कुछ बुखार है 'I have a little fever'

(17) कोई और 'someone else, anybody else' :

वह मोहन नहीं था, कोई और था 'it was not Mohan, It was someone else'

क्या कोई और है? 'is there anybody else?'

(18) और कोई = कोई और :

और कोई नहीं आया 'nobody else came'

(19) कोई दूसरा = कोई और :

यह कोई दूसरा ही है 'he is somebody else'

(20) कुछ और 'something else', 'a little more' :

कुछ और लीजिए 'please take a little more'

कुछ और सुनाओ 'tell us something else'

(21) और कुछ 'something else' :

मुझे और कुछ नहीं चाहिए 'I need nothing else'

और कुछ? '(do you want etc.) anything else?'

(22) कुछ.......कुछ 'some.....some' [Conjunctive. [See 302 (a) (iii)]

(23) कोई-सा See 131.

(24) कौन-सा See 131.

(25) कौन-कौन 'which persons ?':

मेरे साथ कौन-कौन चलेगा 'which (Plural) of you will accompany me?'

Note : (कौन-कौन is usually Singular in form, but Plural in sense. Sometimes कौन-कौन has the Plural form).

(26) क्या-क्या 'which things?', 'what things? :

भाई बाज़ार से क्या-क्या लाए हैं? 'what things has brother brought from the market?'

(27) क्या-से-क्या denotes unexpected and abrupt change of situation, usually for the worse.

(28) क्या.....क्या is adverbial and denotes, equally, without difference or distinction. It has a conjunctive force. :

क्या तुम, क्या वह, दोनों मूर्ख हैं 'you and he are both (equally) fools'

क्या निर्धन, क्या धनी, सभी मरेंगे 'whether rich or poor, all will pass away'

(29) All Pronouns, Singular or Plural, Direct or Oblique, may be combined with the emphatic particle ही :

मैं ही 'I myself', तू ही 'thou thyself'

आप ही 'you yourself (honorific)', कोई ही 'hardly any one'

कुछ ही 'hardly something, hardly a few'

Most of these compounds, however, are affected by Sandhi [See 50(c) and (d)] and are slightly modified:

मुझ+ही=मुझी, तुझ+ही=तुझी, हम+ही=हमी (हमीं), तुम+ही=तुम्ही (तुम्हीं), वह+ही=वही, यह+ही=यही, उस+ही=उसी, इस+ही=इसी, जिस+ही=जिसी, किस+ही=किसी, उन+ही=उन्ही (उन्हीं), इन+ही=इन्ही (इन्हीं), जिन+ही=जिन्ही (जिन्हीं), किन+ही=किन्ही (किन्हीं)

Note that :

(a) किसी and किन्ही serve as Singular and Plural obliques of कोई.

(b) The nasalized forms हमीं, तुम्हीं etc. are used only in pronunciation. They are written without the dot.

119. Miscellaneous Pronouns :

(1) अमुक 'so and so'

अमुक वहाँ पहुँचा, अमुक नहीं 'so and so reached there, others didn't (turned up)'

(2) बहुत 'several, a lot, a good many' :
तुम जैसे मैंने बहुत देखे हैं 'I have seen a lot like you !'

(3) आपस (में or की) 'each other, one another, among themselves' :
आपस में मत लड़ो 'do not quarrel with each other'
आपस की लड़ाई 'mutual or internal fight or quarrel

(4) परस्पर 'mutually (adverb)'

यह काम परस्पर हितकर नहीं है 'this task is not mutually beneficial'

(5) एक-दूसरे 'each other, one another' :
एक-दूसरे को मत मारो 'do not beat each other'
एक-दूसरे से मत लड़ो 'do not fight (or quarrel) with each other'

(6) एक.....दूसरा (or दूसरे) 'one...the other' or 'some...others' They have conjunctive force :
एक सुखी है, दूसरा दुखी है 'one is happy, the other is unhappy'
एक धनी है, दूसरा निर्धन 'one is rich, the other is poor'

(7) फलाँ, फलाना 'so and so' : फलाँ को (फलाने को) बुलाओ 'call so and so'

120. The का or रा forms of Pronouns, when referring to the subject of the sentence, are always replaced by the reflexive अपना [See 109 (d)] :

राम **अपना** (not उसका) पाठ पढ़ता है 'Rām reads his lesson '

लड़के ने **अपनी** (not उसकी) किताब फाड़ डाली	'The boy tore up his book'
उसने **अपने** (not उसके) भाई से कहा	'He told his brother'
मैं **अपने** (not मेरे) घर जाता हूँ	'I am going home'
तुम **अपना** (not तुम्हारा) काम करो	'You do your work'
उसे **अपनी** (not उसकी) किताब मिल गई	'He found his book'
राम को **अपना** (not उसका) पाठ पढ़ना है	'Rām has to read his lesson'
उसे **अपने** (not उसके) भाई से पता चला	'he came to know from his brother'

But, उसे **उसके भाई ने बताया** 'his brother told him' wher उसे is not the subject but the object..

Note the difference :

मैं उससे **अपने** घर पर मिला	'I meet him at my house' (Subject **मैं**)
मैं उससे **उसके** घर पर मिला	'I met him at his house' (Subject **मैं**)
वह मुझसे **अपने** घर पर मिला	'he met me at his house' (Subject **वह**)

वह मुझसे मेरे घर पर मिला 'he met me at my house' (Subject वह)

[For further discussion (see 317-319)].

However, अपना is used as an *intensifying* Adjective (=own) qualifying the का or रा forms which it invariably follows : राम का अपना घर 'Rām's own house,' मेरी अपनी किताब 'my own book', तुम्हारे अपने कपड़े 'your own clothes', etc.

121. As in the case of certain Nouns (See 81), the word लोग is attached to a plural Pronoun for defining or emphasizing plurality : आप लोग, हम लोग, तुम लोग, ये लोग, वे लोग, जो लोग, कौन लोग etc.

In oblique forms, आप, तुम and हम are not affected while ये, वे etc. change to इन, उन etc. The case-signs are attached to लोग only which change to लोगों, आप लोगों ने, हम लोगों से, उन लोगों को etc.

The word सब is similarly used for denoting plurality : हम सब, वे सब, उन सबों ने, हम सबों को, तुम सबों में etc.

122. The case-signs ने, को etc. are tagged on to the Pronouns, (See 95-Note) but not पर (उस पर, तुम पर).

CHAPTER X

ADJECTIVE

123. An *Adjective* is a word which qualifies a Noun, a Pronoun or an Adjective :

अच्छा लड़का	'a good boy'	बुरा आदमी	'a bad man'
काली बिल्ली	'a black cat'	ठंडा पानी	'cold water'
बीमार लड़की	'a sick girl'	यह किताब	'this book'
वह मकान	'that house'	मेरी बहिन	'my sister'
हमारा शहर	'our city'	बहुत दूध	'much milk'
पाँच रुपए	'five rupees'	कौन-सी किताब	'which book'
बहुत-से आदमी	'many men'	कई लोग	'several people'

गहरा नीला आकाश
'deep blue sky'

बहुत अच्छा आदमी
'very good man'

124. Some Adjectives denote a quality (अच्छा, बुरा, काली); some state number (पाँच), quantity (बहुत); some describe state or condition (ठंडा, बीमार); some only point out (यह, वह); others particularize or show relation (मेरी, हमारा); still others ask question (कौन-सी) etc., etc.

Broadly speaking, Adjectives can be divided into two classes *describing* and *distinguishing*, i.e. those which merely indicate a quality, and those which point out a

person or a thing as distinct from others of their own class. Thus बुरा, काली, बीमार, ठंडा etc. merely describe, whereas यह, वह, मेरी, हमारा etc. point to things and persons which are to be distinguished from other persons and things.

125. Almost all the Pronouns can function as Adjectives :

यह किताब	'this book'	(Demonstrative)
वे बच्चे	'those children	
कौन आदमी?	'which man?'	(Interrogative)
क्या काम?	'what work?'	
कोई आदमी	'some man'	(Indefinite)
कुछ फल	'some fruits'	
जो लड़के	'the boys who'	(Relative)
वह आप	'he himself'	(Reflexive)

126. The oblique forms of Pronouns having का, रा or ना namely, इसका, उसका, किसका; मेरा, तेरा, हमारा, तुम्हारा and अपना (except in अपने-आप) etc. are used always as Adjectives. They are sometimes called Possessive Adjectives. In fact, the oblique forms of all Nouns with का may also be considered as Possessive Adjectives. They change to की and के (See 101), just as an -आ ending Adjective changes to -ई and -ए (See 127).

Note : अपना is used also as an intensifying (or emphasizing)

Adjective, when it follows a Noun or Pronoun with का or रा and means 'own' (See 120).

127. (a) Adjectives ending in आ (including Possessive Adjectives) change it to ई when qualifying a Feminine Noun in any case or number : अच्छा लड़का 'a good boy', but अच्छी लड़की 'a good girl'; अच्छी लड़कियाँ, अच्छी लड़की को, अच्छी लड़कियों को; similarly मेरी किताब, मेरी किताबें, मेरी किताब में, मेरी किताबों में etc.

(b) The आ changes to ए when the Adjective is qualifying a Masculine Noun either in the oblique form or in the Plural (Direct Oblique) : अच्छे लड़के को, अच्छे लड़के 'good boys', अच्छे लड़कों को, मेरे भाई को, मेरे भाई 'my brothers', मेरे भाइयों को etc.

(c). A few -आ Adjectives are excepted from this rule : सवा 'one and a quarter', बढ़िया 'of superior quality', घटिया 'of inferior quality, उमदा 'nice', दुखिया 'unhappy, unfortunate'.

(d) All the other Adjectives (लाल 'red', भारी 'heavy' etc.) remain unchanged : लाल कपड़ा (masc.) 'red cloth', लाल कपड़े 'red cloths,' लाल साड़ी 'red sārī'.

(e) Case-signs are attached only to the Nouns, the Adjective having only the oblique form : अच्छे लड़के को, मेरे भाई से, हमारे शहर में, उस आदमी से, मुझ दीन पर, हम गरीबों को. But See 136.

128. (a) सा attached to the oblique form of a Noun or a Pronoun denotes 'like', which then functions as an

Adjective : गाय-सा 'cow-like', कुत्ते-सा 'dog-like', मुझ-सा 'me-like', तुम-सा 'you-like', उन-सा 'them-like'

The सा of these Adjectives changes in the oblique and the Feminine like ordinary -आ Adjectives.

(b) -सा is attached also to an Adjective and

(i) either denotes 'looking, seeming' :

लाल-सा	'red-looking'	ऊँचा-सा	'high-looking'
पागल-सा	'mad-looking'	बड़ा-सा	'big-looking'
दुबला-सा	'weak-looking'	गोरा-सा	'fair-looking'

(ii) or -सा intensifies when used with quantitative Adjectives:

बहुत-सा 'a great deal', थोड़ा-सा 'just a little'.

(c) एक-सा denotes 'similar'.

These -सा Adjectives when qualifying a Noun in Plural or in the oblique forms or a Feminine Noun (Singular or Plural, Direct or Oblique) change both the elements in accordance with the general rule. See 128 (a) : गोरे-से आदमी (Plural), गोरे-से आदमी ने, दुबली-सी लड़की, दुबली-सी लड़कियों ने etc.

बहुत-से (Plural) 'a good many' and थोड़े-से 'only a few' denote indefinite numbers. See 153.

129. -सा is also added to the का or रा or ना forms for denoting similarity of quality, possession etc. :

बंदर का-सा मुँह	'a face like that of a mon key'
गधे की-सी आवाज़	'a voice like that of anass'
उसके-से कपड़े	'clothes similar to his'
मेरी-सी नाक	'a nose like mine'
अपना-सा मुँह लेकर रह गया	'was abashed'

Note that both का, रा, ना and सा are affected by Gender, Number and Case.

130. -सा may be replaced by जैसा or सरीखा (somewhat archaic) with Nouns and Pronouns (other than Indefinite and Interrogative): तुम-सा = तुम जैसा or तुम सरीखा; गधे-सा= गधे जैसा or गधे सरीखा

131. -सा with कोई and कौन denotes 'any one' and 'which one', respectively : कोई-सी किताब 'any book', कौन-सी किताब 'which book ?'

132. 'Degree of qualities etc. are usually denoted with the help of the Case-sign से attached to the Noun or Pronoun (in oblique form) with which comparison is made [See 98 (b)].

राम से छोटा	'younger than Rām'
सबसे ऊँचा	'higher than all, highest'

133. में is similarly used (in the 'selective' sense) for denoting superiority of one out of two or more. [See 99 (d)].

दोनों में बड़ी 'bigger of the two'

सबमें अच्छा, also सबसे अच्छा 'best of all'

134. In literary Hindi, the phrase की अपेक्षा may be substituted for से :

राम की अपेक्षा छोटा 'younger as compared to Rām'

135. The words ज़्यादा or अधिक 'more' and कम 'less' may be prefixed to Adjectives for denoting comparison :

लोहे से ज़्यादा (कम) टिकाऊ 'more (less) durable than iron'

फूल से अधिक कोमल 'more delicate than flower'

ज़्यादा, अधिक and कम can also be used independently for denoting 'more' or 'less' in number or in quantity :

दस से ज़्यादा (कम) 'more (less) than ten'; एक किलो से अधिक (कम) 'more (less) than a Kilo'

कम-से-कम 'at least' and अधिक-से-अधिक 'at the most' are used as Adverbs for which see App. III 5(i).

बढ़ कर 'superior to' and घट कर 'inferior to' are similarly used.

136. Adjectives denoting quality, number and quantity may be used as Nouns, when they are affected by Case and Number in the same way as Nouns : बड़ों ने, छोटों से, इतने से, एक ने, चार ने, बहुतों को, छोटियों को, बुरी से; अपना used as a Noun denotes 'a thing', or person belonging to oneself. कुछ, however, does not change : कुछ में (Plural).

137. (a) Two sets of Adjectives derived from Pronouns may particularly be noted :

(i) denoting quality ऐसा 'of this kind' (from यह), वैसा 'of that kind' (from वंह), कैसा 'of what kind' (from कौन, क्या), जैसा 'of which kind' (Relative from जो), तैसा 'of that kind' (from सो, archaic). Compare -सा forms. See 128-131.

(ii) denoting quantity :

इतना 'this much' (from यह)

उतना 'that much' (from वह)

कितना 'how much' (from क्या)

जितना 'as much' (Relative from जो)

The Plurals of इतना etc. may denote Number : इतने आदमी 'so many men', कितनी किताबें? 'how many books? कितने फल? 'how many fruits?'

All these are affected by Gender and Case like -आ ending Adjectives, and may be used also as Nouns. (for corresponding Adverbs, see 282-283).

138. The Present and Past Participles (See 239-240) are Adjectives derived from verbs : बहता पानी 'flowing water', बीते दिन 'past days'

139. Adjectives may, of course, be used as parts of Predicate and undergc the usual changes due to Gender, Number and Case :

गाड़ी खड़ी करो 'stop the carriage'

लड़के अच्छे हैं 'the boys are good'

40. But if an Adjective is used as a predicative word referring to an object which has को, it (the Adjective) remains unchanged. [See 97 (c) and (e)] :

गाड़ी को खड़ा करो 'stop the carriage'

लकड़ी को काला रँगो 'paint the wood black'

किताबों को गंदा मत करो 'do not make the books dirty'

141. The words अति, अतीव, अत्यंत, बहुत, बड़ा, महा etc. prefixed to an Adjective (of quality) denote 'very, extremely' :

अति क्रूर 'very cruel', अतीव दुःखद 'extremely painful', अत्यंत सुंदर 'extremely beautiful', बहुत छोटा 'very small, or young', बड़ा भारी 'very heavy', महा भयानक 'extremely fearful'

142. The Sanskrit comparative and superlative endings -तर and-तम are usually attached to only Tatsama Adjectives for denoting more, very, extremely, highly etc :

कठिनतर 'more difficult', कठिनतम most difficult; प्रियतम 'very dear, dearest, darling'.

Chapter XI

Numerals

143. Numerals are Adjectives indicating Number. They may be *Cardinal, Ordinal,* or *Multiplicative.*

(a) *Cardinals* are used for counting : एक फल 'one fruit', दो घोड़े 'two horses', तीन किताबें 'three books', सौ आदमी 'a hundred man'

(b) *Ordinals* are used for denoting 'position or order in a series' : पहला पाठ 'the first lesson', दूसरी किताब 'the second book', तीसरा घर the third house'

(c) *Multiplicatives* indicate multiplication : दुगुना 'double', दोहरा 'two-fold', दसगुना 'ten-fold', सौगुना 'hundred-fold'

144. The Hindi Cardinals are as follows :

एक	one	दो	two
तीन	three	चार	four
पाँच	five	छह	six
सात	seven	आठ	eight
नौ	nine	दस	ten
ग्यारह	eleven	बारह	twelve

तेरह	thirteen	चौदह	fourteen
पंद्रह	fifteen	सोलह	sixteen
सत्रह	seventeen	अठारह	eighteen
उन्नीस	nineteen	बीस	twenty
इक्कीस	twenty-one	बाईस	twenty-two
तेईस	twenty-three	चौबीस	twenty-four
पच्चीस	twenty-five	छब्बीस	twenty-six
सत्ताईस	twenty-seven	अट्ठाईस	twenty-eight
उनतीस	twenty-nine	तीस	thirty
इकतीस	thirty-one	बत्तीस	thirty-two
तैंतीस	thirty-three	चौंतीस	thirty-four
पैंतीस	thirty-five	छत्तीस	thirty-six
सैंतीस	thirty-seven	अड़तीस	thirty-eight
उनतालीस	thirty-nine	चालीस	forty
इकतालीस	forty-one	बयालीस	forty-two
तैंतालीस	forty-three	चवालीस	forty-four
पैंतालीस	forty-five	छियालीस	forty-six
सैंतालीस	forty-seven	अड़तालीस	forty-eight
उनचास	forty-nine	पचास	fifty
इक्यावन	fifty-one	बावन	fifty-two
तिरपन	fifty-three	चौवन	fifty-four

पचपन	fifty-five	छप्पन	fifty-six
सत्तावन	fifty-seven	अठावन	fifty-eight
उनसठ	fifty-nine	साठ	sixty
इकसठ	sixty-one	बासठ	sixty-two
तिरसठ	sixty-three	चौंसठ	sixty-four
पैंसठ	sixty-five	छियासठ	sixty-six
सड़सठ	sixty-seven	अड़सठ	sixty-eight
उनहत्तर	sixty-nine	सत्तर	seventy
इकहत्तर	seventy-one	बहत्तर	seventy-two
तिहत्तर	seventy-three	चौहत्तर	seventy-four
पचहत्तर	seventy-five	छिहत्तर	seventy-six
सतहत्तर	seventy-seven	अठहत्तर	seventy-eight
उनासी	seventy-nine	अस्सी	eighty
इक्यासी	eighty-one	बयासी	eighty-two
तिरासी	eighty-three	चौरासी	eighty-four
पचासी	eighty-five	छियासी	eighty-six
सतासी	eighty-seven	अठासी	eighty-eight
नवासी	eighty-nine	नब्बे	ninety
इक्यानवे	ninety-one	बानवे	ninety-two
तिरानवे	ninety-three	चौरानवे	ninety-four
पचानवे	ninety-five	छियानवे	ninety-six

सतानवे	ninety-seven	अठानवे	ninety-eight
निन्यानवे	ninety-nine	सौ	hundred
शून्य	zero	(एक) सौ	(one) hundred
दो सौ	two hundred	हज़ार	thousand
लाख	lac (hundred thousand)	दस लाख	million
करोड़	ten million	दस करोड़	hundred million
अरब	thousand million	खरब	hundred billion

(i) छह (standard form) 'six' is also written as छ: by some scholars. This form should better be avoided. However, छे or छै approximates the current Hindi pronunciation of the word.

(ii) Above 'hundred', the numbers proceed regularly :

एक सौ एक 101 — एक सौ दो 102

तीन सौ चार 304 — पाँच हज़ार दो सौ पच्चीस 5225 etc.

Note : There is no change in the form of the above numerals due to Gender or Case. As for Number, obviously, एक is Singular and the rest are Plural by nature.

145. (a) Nouns denoting measure, weight etc., when preceded by a numeral or by an Adjective denoting indefinite number (See 153), are used as Adjectives (of quantity) :

दो गज़ कपड़ा	'two yards of cloth'
तीन किलो अनाज	'three kilos of grain'
एक गाड़ी ईंधन	'a cart-load of fuel'
कई लीटर दूध	'several litres of milk'
एक गिलास पानी	'a glass of water'
दो प्याले चाय	'two cups of tea'

See also 83 and 156.

(b) A numeral + a noun denoting measure, weight etc. is treated as an Adjective also as regards the change of form due to Number and Case (but not Gender). Thus :

दो प्याले दूध 'two cups of milk', तीन टोकरे आम 'three basketful of mangoes' (प्याले : Masc. Pl. and टोकरे : Masc. Pl. like अच्छे : Masc. Pl). (See 127-b); but दो प्याली दूध, तीन गाड़ी ईंधन (like अच्छी Fem. Plural-See 127-b), not प्यालियाँ, गाड़ियाँ like लड़कियाँ). Also, दो प्याले दूध में (not....प्यालों......), तीन टोकरे आम के (not.....टोकरों...): like अच्छे Masc. Pl. in the oblique. However, when collective sense is intended, the Nouns retain the singular form : तीन टोकरा आम, दो बीघा ज़मीन etc.

146. Some of the regular numerals are replaced by Collective Adjectives (which are, in fact, Nouns of the same type as those referred to in 145 above). Thus जोड़ा or जोड़ी 'pair'=दो, चौकड़ा=चार, पंजा=पाँच, छक्का=छह, दर्जन 'dozen'=बारह, बीसी or कोड़ी=बीस 'score', सैकड़ा=सौ. These are treated as Nouns and may be qualified by the regular numerals : दो जोड़े (or जोड़ा) 'two pairs'=four, तीन चौकड़े 'three fours'=12, पाँच दर्जन 'five dozens'=60, दस बीसी 'ten scores'=200, etc.

सैंकड़ा is also used in the sense of 'per hundred' or percent : संतरे दो सौ रुपए सैंकड़ा बिकते हैं 'oranges are sold at two hundred rupees per hundred'. In the same way बारह रुपए सैंकड़ा सूद (ब्याज) 'interest at twelve Rupees per cent'.

Note : In accordance with 145 (b), जोड़ा, चौकड़ा and सैंकड़ा (which are Masc.) may or may not change to जोड़े, चौकड़े and सैंकड़े in the plural. पंजा and छक्का, however, change regularly to पंजे and छक्के; जोड़ी, बीसी and कोड़ी being Feminine, remain unchanged.

147. Fractions are expressed as follows :

$\frac{1}{4}$ =एक बटे चार (one divided by four)

or पाव (used mainly for denoting weights) :

पाव (सेर) seer = $\frac{1}{4}$

or चौथाई (or चौथा भाग 'quarter')

$\frac{1}{3}$ = एक बटे तीन or तिहाई (or तीसरा भाग) 'one-third'

$\frac{1}{2}$ =एक बटे दो or आधा 'half'

$\frac{3}{4}$ =तीन बटे चार or पौन 'three quarters'

$\frac{1}{5}$ =एक बटे पाँच or पाँचवाँ भाग 'a fifth'

$1\frac{1}{4}$ = एक सही एक बटे चार or सवा 'one and a quarter'

$1\frac{1}{2}$ =एक सही एक बटे दो or डेढ़ 'one and a half'

$2\frac{1}{2}$ =दो सही एक बटे दो or ढाई 'two and a half'

$1\frac{3}{4}$ =एक सही तीन बटे चार or पौने दो 'two less by a quarter'

$2\frac{3}{4}$ =दो सही तीन बटे चार or पौने तीन 'three less by a quarter'

$2\frac{1}{4}$ =दो सही एक बटे चार or सवा दो 'two and a quarter'

साढ़े........'and a half' is attached to three, four and above:

साढ़े तीन 'three and a half', साढ़े चार 'four and a half' etc.

148. The system of denoting fractions is used also in denoting fractions of hundred, thousand, ten thousand, ten million and thousand million. Thus :

सवा सौ=125 (literally 'a hundred and its quarter'), डेढ़ सौ=150 ('a hundred and its half'), ढाई सौ=250 ('two hundred+half a hundred'), डेढ़ हज़ार=1,500, सवा दो लाख=2,25,000, ढाई करोड़=2,50,00,000, साढ़े चार हज़ार=4,500 etc.

149. कोई, लगभग or प्राय: placed *before* a numeral or एक placed *after* it denotes approximation :

कोई पचास (पचासेक) आदमी	'about fifty persons' [See 111 (iii) and 287 (d)]
लगभग पाँच सौ की भीड़	'a crowd of about five hundred'
प्राय: दो सौ वर्ष हुए	'about two hundred years ago'
कोई चालीस (चालीसेक) लड़के आए हैं	'about forty boys have come'

150. Certain pairs of numerals also denote approximation (See App. III 5-C) :

(a) दो-एक 'one or two', दो-तीन, तीन-चार, चार-पाँच, पाँच-छह etc.

(b) दस-पाँच, दस-बीस, दस-पंद्रह, बीस-पच्चीस, बीस-तीस, तीस-पैंतीस, तीस-चालीस, चालीस-पैंतालीस, चालीस-पचास, पचास-पचपन, पचास-साठ etc.

(c) सौ-सवा सौ, सौ-डेढ़ सौ, सौ-दो सौ, दो-ढाई सौ, दो-तीन सौ etc.

151. अकेला and एकाकी both meaning 'lonely, single', and दुकेला meaning 'not alone, not lonely, companioned or accompanied (by one person)' are noteworthy.

152. आधा, अकेला and दुकेला are affected by Gender, Number and Case like ordinary -आ ending Adjectives :

आधी, आधे; अकेली, अकेले; दुकेली, दुकेले etc.

एकाकी may become एकाकिनी in Feminine. सैंकड़ा changes to सैंकड़े in Plural and Oblique.

153. The following Adjectives denote indefinite number :

कुछ 'some, a few' (also quantity 'a little') (See 111-ii)

बहुत 'many, a large number' (also quantity 'much, a great deal')

बहुत-से 'a good many, several' [See 128 b (ii)]

थोड़े 'a few'

थोड़े-से 'only a few' [See 128 b (ii)]

कई 'many, several'

कई एक 'several'

सब 'all'

सभी 'all, (emphatic)

सारे 'all'

और 'more, additional'

154. A numeral repeated denotes '.......at a time' or '.......per piece, per head, per day' etc. :

दो-दो लड़कों को आने दो	'let two boys come at a time'
एक-एक लड़के को तीन-तीन फल दो	'give three fruits to each boy'

एक-एक आम दो-दो रुपए में मिलता है	'mangoes are selling two rupees a piece'

But, एक-एक means also 'all, every one, each one' :

मैं एक-एक को देख लूँगा	'I will see each one (of you)'

155. ओं attached to a numeral denotes aggregation. In case of दो, नों instead of ओं is attached :

दोनों (दो+नों)	both	तीनों (तीन+ओं)	all the three
चारों	all the four	पाँचों	all the five
छहों	all the six	सातों	all the seven
आठों	all the eight	नवों (नौ+ओं)	all the nine
दसों	all the ten	बीसों	all the twenty
तीसों	all the thirty	चालीसों	all the forty etc.

(i) These are not Plurals, but 'aggregatives'.

(ii) These forms are not affected by Gender and Case :

चारों लड़के, पाँचों लड़कों ने, छहों लड़कों को, सातों लड़कियों से, आठों लड़कियों को etc.

56. A large but indefinite number is denoted by दसियों 'tens', बीसियों 'twenties, scores', पच्चीसियों, पचासों, सैंकड़ों, हजारों, लाखों, करोड़ों (but तीसों, चालीसों, साठों etc. are not used in this sense).

These forms which may be called 'Multitudinous', are not affected by Gender and Case. Notice the difference

between दसों and दसियों, बीसों and बीसियों etc. दसों denotes 'all ten', whereas दसियों denotes 'several tens'; बीसों denotes 'all twenty', but बीसियों denotes 'several scores'.

Nouns signifying duration and those signifying measure, weight etc. assume similar forms when a large and indefinite number or quantity is denoted (See 83). This ओं may be regarded as the oblique Plural sign used for the direct Plural (See 93) :

महीनों बीत गए	'a number of months passed'
बरसों हो गए	'a number of years elapsed'
मनों दूध	'maunds and maunds of milk'
गाड़ियों अनाज	'cart-loads of grain'
टोकरियों फल	'basketfuls of fruits'

मनों, गाड़ियों and टोकरियों are, obviously, adjectivals.

But all these Nouns can have only the direct Plural form when preceded by a numeral or by an Adjective denoting an indefinite number. Thus : **तीन महीने, कई बरस.** Nouns denoting measure etc., when preceded by a numeral, form their Plural in accordance with 145-b : दो मन दूध, तीन गाड़ी अनाज etc.

157. *Ordinals* :

पहला	'first'	दूसरा	'second'
तीसरा	'third'	चौथा	'fourth'

पाँचवाँ	'fifth'	छठा	'sixth'
सातवाँ	'seventh'	आठवाँ	'eighth'
नवाँ	'ninth'	दसवाँ	'tenth'
ग्यारहवाँ	'eleventh'	बारहवाँ	'twelfth'
बीसवाँ	'twentieth'	इक्कीसवाँ	'twenty-first'
पचासवाँ	'fiftieth',	सौवाँ	'hundredth'

Note the special (irregular) forms पहला (from एक), दूसरा (from दो), तीसरा (from तीन), चौथा (from चार), छठा (not छठवाँ from छह) and नवाँ (not नौवाँ from नौ).

From five (except six) onwards वाँ is added to numerals.

(i) These are affected by Gender, Number and Case like ordinary -आ ending Adjectives : पहली, पहले, चौथी, चौथे etc.

(ii) They can be used as Pronouns :

दूसरा 'another, besides, the second'

तीसरा 'the third'

(iii) The Sanskrit ordinals प्रथम 'first', द्वितीय 'second', तृतीय 'third' etc. are also in use, particularly in literary Hindi : प्रथम श्रेणी 'first division', चतुर्थ कक्षा 'fourth class' (in a school). त्रयोदश परिच्छेद 'the thirteenth chapter' etc. But while doing so, special care is needed to use the correct forms, such as षष्ठ (not षष्ठम or षष्ठम्) and also सप्तम, अष्टम, नवम and दशम (not सप्तम्, अष्टम् or अष्ठम्, नवम् and दशम् respectively.)

(iv) Both Sanskrit and Hindi Ordinals are in use for denoting the dates of each half of the month (according to the Indian calendar).

The dates of the bright half of the month are referred to by prefixing the word शुक्ला or by appending the word सुदी to the numeral. For referring to the dates of the dark half, the word कृष्णा is prefixed, or the word बदी appended (शुक्ला and कृष्णा are used in feminine gender because of तिथि (fem).

The first of each half is प्रतिपदा (Skt.) or पड़वा, परिवा, परवा (Hindi). The fifteenth of the dark half (i.e. the new-moon day) is अमावस्या (Skt) or अमावस and of the bright half (i.e the full-moon day) is पूर्णिमा, पूनम, पूर्णमासी (Skt.) पूरनमासी or पूनों. The remaining thirteen days of each half are named as follows :

	Sanskrit	Hindi
2nd	द्वितीया	दूज, द्वैज (also बीज)
3rd	तृतीया	तीज
4th	चतुर्थी	चौथ
5th	पंचमी	पाँचें (also पाँचम)
6th	षष्ठी	छठ
7th	सप्तमी	सातें (also सातम)
8th	अष्टमी	आठें (also आठम)
9th	नवमी	नौमी

10th	दशमी	दसमी
11th	एकादशी	एकादसी
12th	द्वादशी	द्वादसी (also बारस)
13th	त्रयोदशी	तेरस
14th	चतुर्दशी	चौदस (also चवदस).

Some of the Hindi names given above are only used in certain area and in others पंचिमी, सतिमी, अष्टिमी, दुवादसी etc. are prevalent.

Dates of the months according to the Western Calendar are denoted by the regular Feminine forms of the Hindi ordinals : पहली, दूसरी, तीसरी etc. These are, of course, Adjectives qualifying the Noun तारीख (Fem) 'date' which may be implied or expressed.

(v) पहला denotes also 'foremost' or 'most important'. With reference to 'age' or 'era', it may denote 'by-gone' or 'early' : पहले युग (or ज़माने) में 'in the early (or by-gone) age'.

(vi) For denoting relative ages of brothers, sisters etc., the following Adjectives are in use : बड़ा (बड़ी) 'the eldest', मँझला (मँझली) 'second', सँझला (सँझली) (only in some Hindi areas) 'the third', छोटा (छोटी) 'the youngest'.

(vii) For denoting relative sizes, the following Adjectives are in use : बड़ा 'big', मँझोला or मँझला 'middling', छोटा 'small'.

(viii) For denoting positon etc., the following Adjectives are used :

अगला 'fore, front', पिछला 'back, hind', बिचला 'middle, intermediate', अंतिम or आख़िरी 'last, final'.

158. *Multiplicatives* are formed by attaching गुना 'multiplied by' to the numerals. The numerals 2 to 8 are sometimes slightly modified : दुगुना, दुगना or दूना 'double', तिगुना 'three-fold', चौगुना 'four-fold', पँचगुना 'five-fold', छैगुना 'six-fold', सतगुना 'seven-fold', अठगुना 'eight-fold'. After अठगुना the forms are regular. नौगुना 'nine-fold', दसगुना 'ten-fold', सौगुना 'hundred-fold' etc.

(i) These changes are like ordinary -आ ending Adjectives in Feminine, Plural and oblique : तिगुनी, तिगुने etc.

(ii) गुना may be attached also to fractions (more than one) :

सवा गुना $= 1\frac{1}{4}$ times as much

डेढ़ गुना $= 1\frac{1}{2}$ times as much

ढाई गुना $= 2\frac{1}{2}$ times as much

159. इकहरा 'single, not double or multiple, lean', दोहरा 'two-fold, stout', and तिहरा, तेहरा 'treble, three-fold', चौहरा 'quadruple, four-fold', सवाया $1\frac{1}{4}$ times as much' and ड्योढ़ा 'one half as much', are special forms. See App. I-9 (12).

160. The pronominal Adjectives इतना, उतना, कितना etc., when used in plural, may denote indefinite number [See 137 (ii)].

161. In numeration, units=इकाई, tens=दहाई, hundreds=सैंकड़ा, thousands=हज़ार etc.

162. The words प्रति and फ़ी prefixed to a numeral denote 'per' : प्रति (फ़ी) सैंकड़ा 'per hundred', प्रति (फ़ी) हज़ार 'per thousand'. But प्रत्येक (प्रति+एक) or हरेक (हर+एक) 'every-one'.

(For weights, measures, names of days and months etc., see Appendix IV- 3-8).

163. एक signifies also 'a certain' : एक दिन 'one day', एक बार 'once upon a time', एक आदमी 'a certain man'.

SECTION III

Verbs

CHAPTER I

VERBS : INTRODUCTORY

164. A Verb, as already defined (See 64), is a word used as a predicate, and denoting 'action', 'being' or 'becoming'.

165. (a) A Verb may be Transitive (i.e., requiring an object) or Intransitive (not requiring an object). See 57 and 58.

(b) Some Verbs require two objects—a Primary object and a Secondary object (See 64-c). Such are, for example, the Verbs meaning 'to give', 'to tell', 'to ask' etc.

(c) A transitive Verb may sometimes be used as Intransitive :

बोलना	'to speak'
समझना	'to understand'
भूलना	'to forget'

(d) An Intransitive Verb may sometimes be used as Transitive when it takes an object (usually an Abstract Noun) denoting the same action as the Verb itself. Thus :

खेलना	'to play' (Intransitive)
खेल खेलना	'to play a game' (Transitive)

लड़ना	'to fight' (Intransitive)
लड़ाई लड़ना	'to fight a battle' (Transitive)

Such objects are called *Cognate.*

(e) Transitive or Intransitive Verbs, requiring a predicative word (usually a Noun or an Adjective) for completing the sense, are called *Incomplete Verbs* or *Verbs of Incomplete predication.* See 58-59 :

मेरा भाई बीमार है	'my brother is ill' (Intransitive)
राजा ने मोहन को मंत्री बनाया	'the king appointed Mohan a minister' (Transitive)

The words बीमार (Adj.) and मंत्री (Noun) in the above sentences are predicative words referring to the subject (भाई) and the object (मोहन) respectively.

(f) Some apparently Intransitive Verbs are of a Transitive nature. The action denoted by them is directed towards their apparent subjects, but there is no 'doer' ('the logical subject'). They are thus, 'original passives'. See 274.

166. Most of the Verbs, Transitive or Intransitive, may, by slightly modifying their form, signify causation of the action etc. denoted by them. Thus :

करना 'to do' कराना or करवाना 'to get done'

पीटना 'to beat' पिटवाना 'to get beaten'

लिखना 'to write' लिखवाना 'to get written'

These are called *Causative Verbs*. They are always Transitive. For further particulars, see Ch. XII.

167. Some Verbs function as help-words to other Verbs and modify the nature or 'aspect' of the action denoted by them (now termed as 'intensifying' (रंजक) verbs). Thus :

खाना 'to eat', when combined with लेना becomes खा लेना and denotes 'to eat up'. Similarly :

सोना 'to sleep' सो जाना 'to fall asleep'

तोड़ना 'to break' तोड़ डालना 'to break into pieces' etc.

The helping Verbs लेना, जाना and डालना in the above sentences are obviously subsidiary to खाना, सोना and तोड़ना [although they (लेना etc.) are not subsidiary by nature, they themselves can be used as main Verbs, and even combined with other subsidiary verbs]. खा लेना, सो जाना etc. are called *Compound Verbs*. For particulars, see Chapter XIII.

168. Besides the above, there are also other Verbs which help in forming certain 'Voices', 'Moods' and 'Tenses' of all the Verbs (See 169-174 below). These are called *Auxiliary Verbs* or merely *Auxiliaries*. Hindi has only three Auxiliaries : (1) होना 'to be', with its several forms; (2) था 'was' (which is regarded as the past form of होना), and (3) जाना 'to go' with its various forms.

169. Each Hindi Verb has a number of forms for signifying :

(1) the type or the character of the action denoted by the Verb (Terminate, Progressive, Habitual etc.) ;

(2) the relation of the subject to the action (acting or acted upon) ;

(3) the way in which the action etc. is thought of and expressed by the speaker (as a fact, a question, a command, a possibility etc.) ;

(4) the time at which the action is thought of as taking place (present, past, future etc.); and

(5) the Person, Number and Gender of the subject, or of the object. Each of these is briefly discussed below.

Aspect

170. (a) The forms of a Verb indicating the type of the character of the action etc. denoted by it are called *Aspect.*

(b) Hindi Verbs have numerous 'Aspects', such as *Terminate, Progressive, Iterative, Intensive, Effective, Inceptive* etc. All the Aspects (i.e. Verb-forms denoting nature of action), except the Terminate, are made by combining the main Verb with various subsidiary Verbs (See 167).

(c) The two most important Aspects are the *Terminate* and *Progressive.*

(1) The Terminate Aspect ''represents the act as a whole, as a fact''. It is ''a statement of fact'', the action being 'thought of as a whole, not as continuing'.

"It has two quite different meanings. It expresses a general or a particular fact : 'Lead sinks' (general fact). 'I see him coming' (particular act)" (*Curme*).

(2) The *Progressive* Aspect "represents the action as progressing, proceeding, hence as not ended". 'He is working in the garden', 'Several books are lying on the table' (Curme). The action in the above sentences is represented as actually going on.

(d) The Terminate forms are the common, simple forms of Verb as explained in the following chapters. The progressive forms are made with the help of the subsidiary Verb रहना 'to continue'. These are explained in Chapter XIII 262.

Voice

171. The forms of a Verb indicating the relations of the subject to the action etc. (denoted by the Verb) are called *Voices.* Hindi has three voices–Active, Passive and Impersonal.

(a) "The *Active Voice* indicates that the subject does something, is, or is becoming something". Thus, in the Active Voice the grammatical subject ('that about which something has been said') is also the logical

subject- the 'doer'. राम जाता है 'Rām goes', पत्ता गिरा 'the leaf fell', लड़का बीमार है 'the boy is ill', वह पढ़ेगी 'she will read', उसने मुझे बुलाया 'he called me', मैंने राम को देखा 'I saw Rām'.

राम 'Rām', पत्ता 'leaf', लड़का 'boy', वह 'she', उसने 'he' and मैंने 'I' are the grammatical subjects. The sentences say something about them. They are also the logical subjects–the doers of the acts denoted by the Verbs. (For ने, see 96).

(b) "The *Passive Voice* represents the subject as acted upon". Thus, in the Passive Voice, the grammatical subject is not the logical subject–'the doer', but the logical object— the person or thing towards whom the action is directed.

शत्रु मारा गया	'the enemy was killed'
मुझे बुलाया गया	'I was called'
यह कहा जाता है कि	'It is said that....'

शत्रु 'enemy', मुझे 'I' and यह 'it' are the grammatical subjects : something has been said about them. They are, however, not the logical subjects— the 'doers' of *killed, called,* and *said.* On the other hand, they are the logical objects : the actions of 'killing', 'calling', and 'saying' are directed towards them. The logical subjects are not mentioned in the above sentences. They may be guessed from the context ('the enemy was killed by us'), or, it may be unnec-

essary to mention them ('It is said'– unnecessary to say, by whom).

Sometimes, however, the logical subject is mentioned—always in the oblique form with से (See 98-a) :

मुझसे चाय नहीं पी जाती	'I cannot take tea' (Literally'tea cannot be taken by me')

Note : The Passive Voice is naturally restricted to Transitive Verbs.

(c) The *Impersonal Voice* is restricted to Intransitive Verbs. It has either no subject at all, in which case the action denoted by the Verb serves as the subject; or, if there is a subject, it (the subject) is represented as able or unable to do something (i.e. the action denoted by the Verb) and has the oblique form with से (See 98-a).

The Impersonal Voice is always in the Neutral Construction. See 174-c.

चलो, अब सोया जाए	'come, let us now go to sleep' (Literally, come, let it be slept').
तुमसे चला जाएगा ?	'will you be able to walk?' (Literally, 'can (will) it be walked by you?')

मुझसे उठा नहीं जाता 'I am unable to get up' (Literally,'it cannot be got up (arisen) by me')

The first sentence has no subject. The action (sleeping) itself, in a way, is the subject (about which something has been said). In the other two sentences, the subjects तुमसे and मुझसे are mentioned as 'able to walk' and 'unable to get up', and have से.

The Impersonal Voice is, in fact, the Passive Voice used for Intransitive Verbs.

The Verb forms discussed in the following chapters are all Active. For Passive and Impersonal forms, see Chapter XIV.

Mood

172. The forms of a Verb indicating the *manner* of the action (whether it just happens, or is ordered to be done, or is dependent upon a condition etc.) are called *Moods*.

Hindi has three Moods—Imperative, Indicative and Subjunctive.

(a) The *Imperative Mood* is a form of Verb expressing an action as a command, a request, a warning, prohibition etc. The subject is frequently omitted, but can be easily guessed from both the context and the form of the Verb :

(तू) जा 'go' (thou), (तुम) वहाँ न जाना 'don't' (you) ever go there', आप आइए 'please come'

(b) The *Indicative Mood* is a form of Verb which represents the action as a fact, or makes a query about it :

वह गया 'he went', क्या वह जाएगा ? 'will he go ?', लड़का खेल रहा है 'the boy is playing'

(c) The *Subjunctive Mood* is a form of Verb, which represents the action as a desire, a hope, a possibility, a probability, a condition, a presumption etc.

It has four varieties :

(i) *Optative,* expressing desire, demand, entreaty, requirement :

उसे चाहिए कि वह घर जाए	'he ought to go home'
मैं चाहता हूँ कि वह आए	'I want that he should come'

(ii) *Potential,* expressing possibility :

संभव है, वह आया हो	'he may have come'
हो सकता है कि कहीं वर्षा हुई हो	'it may have rained somewhere'

(iii) *Contingent,* expressing a contrary-to-fact condition :

यदि मेरा भाई यहाँ होता, तो तुम ऐसा न कहते 'if my brother were here, you would not have said so (but unfortunately he is not here)'

(iv) *Presumptive,* expressing a presumed certainty or probability :

वह आता होगा	'he must be coming'

Tense

173 The forms of a Verb indicating the time of the action are called *Tenses.*

Hindi has six tenses : Present, Past, Future, Present Perfect, Habitual Past and Past Perfect.

(a) The *Present Tense* represents the act as now going on, or as habitual, repeated or characteristic, or it expresses general truth :

वह आ रहा है	'he is coming' (act going on—progressive)
राम स्कूल में पढ़ता है	'Rām studies in a school' (habitual)
तुम कहाँ रहते हो ?	'where do you live?' (habitual)
गाएँ दूध देती हैं	'cows give milk' (characteristic)
दो और दो चार होते हैं	'two plus two make four' (general truth)

Note : The Verb in the first sentence has progressive aspect The rest of the Verbs have terminate aspect. (See 170)

(b) The *Past Tense* represents some (particular) act as going on, or as done, in the past :

वह जा रहा था	'he was going' (going on—progres sive)
वह गया	'he went' (done—terminate)
मैंने किताब पढ़ी	'I read the book' (done—termi-- nate)

Note : The (Simple) Past is not used with reference to an act habitually or regularly done in the past : for this Habitual Past is used [See (e) below].

(c) The *Future Tense* "represents an action or state as yet to take place or to come into being" :

राम कल आएगा	'Rām will come to-morrow'
मैं अगले वर्ष लंदन जाऊँगा	'I will go to London next year'

(d) The *Present Perfect Tense* "represents a completed act the effect of which is still present" :

मैने यह किताब पढ़ी है	'I have read this book'
मेरा भाई आया है	'my brother has come'

(e) The *Habitual Past Tense* represents an act as habitually or regularly done in the past :

वह सदा सत्य बोलता था	'he always spoke the truth'
वह महीने में एक बार मुंबई जाता था	'he went (used to go) to Mumbai once every month'

Note : Use of Habitual Past with reference to a particular act (done, or going on, in the past) is now archaic or colloquial, except with a few Verbs for which see 217-a.

(f) The *Past Perfect Tense* represents a past action or state as completed at or before a certain past time (which may be expressed or implied) :

पिछले साल मैं मुंबई गया था	'I had gone to Mumbai last year'
वह आज सबेरे आया था	'he had come this morning'

The Tenses are treated in detail in the following chapters.

Construction

174. In Hindi, a Verb is modified according to the Gender, Number and Person of either the subject, or the object, or it has reference only to the action. This gave rise to what are known as *Constructions*.

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Hindi Verbs have three Constructions : Subjectival, Objectival and Neutral.

(a) In *Subjectival Construction*, the Verb has the same Number, Person and Gender as the logical subject– 'the doer':

मैं आता हूँ	'I come'
वे जाते हैं	'they go'
तुम गए थे	'you had gone'
सीता किताब पढ़ती है	'Sītā reads a book'
लड़की आएगी	'the girl will come'

(b) In *Objectival Construction,* the Verb has the same Number, Person and Gender as its logical object (the person or thing to whom the action is directed) :

लड़के ने किताब पढ़ी	'the boy read the book'
कमला ने फल खाए	'Kamlā ate fruits'
शेर मारा जाएगा	'the lion will be killed'
मुझसे चाय नहीं पी जाती	'I can't take tea'
यह कहा जाता है	'It is said.......

c) In *Neutral Construction*, the Verb agrees neither with the subejct, nor with the object as regards Number, Person and Gender, but is always placed in the third person singular masculine form :

उसने छींका	'he sneezed'
लड़कों ने शेरों **को** देखा	'the boys saw the lions'
नौकरानी **को** बुलाया जाएगा	'the maid-servant will be called'
चलो, सोया जाए	'come, let us go to sleep'

Note. (i) The Active has all the three constructions, the Passive has only the Objectival and the Neutral, while the Impersonal has only the Neutral :

Active	मैं जाता हूँ, मैं गया	(Subjectival)
	मैंने लड़की देखी	(Objectival)
Passive	मैंने नौकर को बुलाया	(Neutral)
	रावण मारा गया	(Objectival)
Impersonal	लड़के को बुलाया गया	(Neutral)
	मुझसे उठा नहीं जाता	(Neutral)

(ii) In the Active voice, the Objectival and the Neutral constructions are possible only if the Verb has a past participle form (See Chapter XI). See, however, 274.

175. The various 'forms' discussed above—Aspect, Voice, Mood, Tense and Construction– are not always independent of each other, or distinctly and individually recognizable in each Verb. A single Verb often represents several 'forms'. Thus, a Verb like चलता है 'he goes' has only two distinctive features,-ता and **है**. These represent mainly

the Tense (Present), and the Construction (Subjectival : Masculine, Singular, Third Person). The Voice (Active), Aspect (Terminate) and Mood (Indicative) are indicated by the absence of the distinctive features of the other 'forms' (Passive or Impersonal Voices, Progressive Aspect, Imperative and Subjunctive Mood). A Verb like (यह) सुना जा रहा है has several distinctive features : जा indicates Passive; रहा indicates progressive Aspect, as well as objectival construction (Masculine, Singular, Third Person, agreeing with the object यह); and रहा है together indicate the Present Indicative Tense.

(b) A Verb restricted by all the above 'forms' is called *Finite*. There are besides the 'Finite Verb', other verbs which are restricted by only one or two of the 'forms'. Such, for example, are the *Infinitive* (like चलना, जाना : Chapter X) and the *Participles* (like चलता, चला : Chapter XI).

(c) A *Root* is the basic form of a Verb, which is modified into the various forms. चल is the root of चलता है, चला, चलेगा, चले, etc.

(d) Roots are also capable of certain other modifications like देखना 'to see', दिखाना 'to show' and दीखना 'to be seen'.

CHAPTER II

THE IMPERATIVE MOOD

176. (a) Of the three Voices referred to in 171, the Active (in its three constructions) is by far the most important. The forms (Imperative, Indicative and Subjunctive) discussed in this and the following chapters are all Active. The Passive and the Impersonal forms will be treated in Chapter XIV.

(b) As for the Aspect (See 170), all the forms given in these chapters are to be taken as Terminate, unless otherwise stated. Aspects will be treated along with Compound Verbs (Chapter XIII).

(c) Of the three Moods referred to in 172, the Imperative has the simplest formation. This will, therefore, be discussed first.

177. The Imperative Mood, as already stated [See 172 (a)], denotes command, request, warning, prohibition, entreaty etc. By its very nature, the Imperative cannot refer to the past : command or request is impossible with regard to a past action. The Imperative, therefore, is restricted to the Present and the Future Tenses.

(In fact, the Imperative cannot refer even to the present, since what the speaker wants done can take place only after he has spoken : it is neither going on, nor completed

at the moment of speaking. Some Imperative forms, however, refer specifically to future—relatively distant future. It is mainly for distinguishing these forms from the ordinary forms that the Imperative is said to have a present form as well.)

178. Since the Imperative denotes command, request etc., its proper domain is the second person. Indirect command, request etc. made to a third person may be expressed by the Subjunctive (Optative) forms [See 227].

179. The Imperative forms of the present are made as follows :

(a) In the second person singular, the bare root (with stress accent) is used :

(तू) पढ़ 'read (thou)'; (तू) आ 'come (thou)';
(तू) जा 'go (thou)'

Note : These forms can be used only for God, servants, young children, in affection for mother, sister etc, or for expressing anger [See 107-b (i)].

(b) In the second person plural, -ओ is appended to the root :

(तुम) पढ़ो 'read (you)'; (तुम) आओ 'come (you)';
(तुम) जाओ 'go (you)'

Note : (i) The root देना 'to give' makes दो (not देओ), and लेना 'to take' makes लो (not लेओ).

(ii) The alternative forms आवो, जावो (instead of आओ, जाओ) etc., occasionally met with, should be discarded.

(iii) The usage of second person plural form is similar to that of the second person plural pronoun तुम [See 107-b (ii)].

(c) With the second person honorific pronoun आप [107-b (iii)], -इए is appended to the root:

(आप) पढ़िए	'please read'
(आप) आइए	'please come'
(आप) जाइए	'please go'

Note: (i) The following roots have exceptional forms in the honorific :

करना	'to do' makes कीजिए (besides करिए)
लेना	'to take' makes लीजिए
देना	'to give' makes दीजिए
पीना	'to drink' makes पीजिए

But, हूजिए from होना 'to be' is archaic and should be discarded. The correct form is होइए which is rarely used.

(ii) आइए, जाइए etc. are also written आइये, जाइये etc., but the former (standard forms) are preferable.

(iii) The honorific forms are used in the same way as the honorific Pronoun. See 107-b (iii).

180. (a) The Future forms of the Imperative, both Singular and Plural, are identical with the Infinitive forms of roots : **चलना, आना, जाना, पढ़ना** etc.

तू वहाँ न जाना	'thou should not go there'
तुम शाम को न आना	'you should not come in the evening'
तुम कल मेरे साथ चलना	'you should come with me to-morrow'

These forms usually imply advice or mild command. They are not used with the honorific pronoun, which has the optative form instead. See 228-Note (iii).

(b) The polite future Imperative is made by adding **-गा** to the honorific forms :

आप कल आइएगा	'kindly come to-morrow'
आप वहाँ न जाइएगा	'you had better not go there'
आप मुझे पत्र भेजिएगा	'you will kindly send me a letter'

These forms are identical with, and have been taken over from the polite future forms. See 205 (f).

181. (a) An exceptional ('Exclamatory') Imperative, denoting emergency, danger, warning etc. is formed by adding -इयो to the root :

दौड़ियो ! आग लगी	'run (come quick) ! Fire has broken out '

चलियो ! भेड़िया आया 'come quick! A wolf is coming'

These forms are used mainly in calling for help and are addressed to all persons within hearing. Their use as mere Future Imperatives is now archaic or dialectic.

(b) The -ना Imperatives may similarly be used to denote warning, emergency or informal request :

उसे न छूना !	'don't touch it ! (it is hot, etc.)'
पकड़ना !	'catch hold ! (of the thief etc.)'
बचना !	'get aside ! (there's a car behind you etc.)'
वह पैंसिल लाना	'will you just get that pencil ?' (informal request)

182. (a) The Present Imperative forms can, of course, be also used with reference to Future:

तुम कल वहाँ जाओ	'you go there to-morrow'
आप दस दिन के बाद आइए	'please come after ten days'

(b) The so-called 'Imperative' forms for the first and third persons are really Subjunctive (Optative). See 227.

(c) The Present Imperative is sometimes called the 'Direct Imperative' and the Future Imperative the 'Indirect Imperative'.

(d) The negative (prohibitive) forms of the Imperative are made by placing a मत or न immediately before the Verb. मत is more emphatic and less polite.

तू मत जा, तुम न जाओ, आप न जाइए

Note : (i) The Active Imperative does not have the Objectival or the Neutral Construction. All the forms treated above are Active and have the Subjectival Construction, the Verbs agreeing with the Subjects in Number and Person. The Imperative forms are not affected by Gender.

(ii) For Passive and Impersonal forms, see Chapter XIV. For Progressive forms, see 262.

CHAPTER III

THE INDICATIVE PRESENT

183. The Indicative forms of a Verb either represent the action etc. as a fact or make a query about it. These forms can be of any of the six Tenses, and of any Number, Person and Gender. In the Active Voice (which alone is being discussed here), they can have any of the three 'Constructions'.

184. The Indicative Present is formed with the help of the Present Participle and the present forms of the Substantive Verb है (हो) :

वह चलता है 'he moves'

185. The Present Participle is an Adjective derived from a Verb, and is formed by appending ता to the bare root. Thus, the Present Participle of चल 'move' is चलता 'moving', of आ 'come', it is आता 'coming', of जा 'go', it is जाता 'going' etc.

186. Being an Adjective ending in -आ, the Present Participle is subject to the same modifications due to Number and Gender as an ordinary -आ Adjective (See 127). चलता etc. are Masculine and Singular in form and may, therefore, be used if the subject is Masc. and Sing. With

a Feminine subject (singular or plural) चलता etc. change to चलती etc.; and with a Masc. plural subject to चलते (also oblique) etc.

187. The Present forms of the Substantive Verb are as follows :

First Person singular	हूँ	Plural	हैं
Second Person sing.	है	Plural	हो
Third Person sing.	है	Plural	हैं

These are not affected by Gender.

188. Thus, the present Indicative forms of the root चल are as follows :

(a) With a Masculine subejct :

	Singular		Plural	
First Person	मैं चलता हूँ	'I move'	हम चलते हैं	'we move'
Second Person	तू चलता है	'thou movest'	तुम चलते हो	'you move'
Third Person	वह चलता है	'he (or it) moves'	वे चलते हैं	'they move'

(b) With a Feminine subject :

	Singular		Plural	
1st person	मैं चलती हूँ	'I move'	हम चलती हैं	'we move'
2nd person	तू चलती है	'thou movest'	तुम चलती हो	'you move'
3rd person	वह चलती है	'she moves'	वे चलती हैं	'they move'

Note : (i) A Noun-subject is always regarded as being in the Third Person. Thus: राम जाता है 'Rām goes', सीता जाती है 'Sītā goes', लड़के आते हैं 'the boys come', लड़कियाँ आती हैं 'the girls come'

(ii) The honorific आप 'you' is considered to be a Third Person plural Pronoun : आप जाते हैं 'you go' (Fem. आप जाती हैं).

189. The above forms have the Subjectival construction, since the Verb agrees in Number, Person and Gender with the logical subject ('the doer'). In the Active Voice, the Present Indicative does not have the Objectival or the Neutral construction : the Verb must here always agree with the logical subject only. See 174 Note (ii).

190. As for the Aspect, the above forms are Terminate : they represent the act ('moving' etc.) as a whole, a fact, not as progressing. The progressive aspect ('he is going') is expressed with the help of the Auxiliary रहा,

रहे, रही compounded with the main root. Thus :

वह जा रहा है	'he is going'
वह चल रही है	'she is moving'
वे आ रहे हैं	'they are coming'. See 262.

191. The negative forms are made with the help of the particle नहीं placed immediately before the Verb. But in the negative sentence है, हैं etc. are, as a rule, omitted :

वह नहीं जाता	'he does not go'
राम स्कूल में नहीं पढ़ता, घर पर पढ़ता है	'Rām does not study in a school, he studies at home'

192. In asking questions, क्या is generally added to the sentence usually in the beginning, but may be omitted, if the interrogation is evident from the context or from the intonation. See 112.

क्या वह स्कूल जाता है ?	'does he go to the school ?'
क्या सीता घर पर पढ़ती है ?	'does Sītā study at home ?'

Note: But if the sentence contains an Interrogative Pronoun (in any capacity) or an Interrogative Pronominal Adjective or Adverb, the additional क्या is omitted :

यहाँ कौन रहता है ?	'who lives here ?' (कौन Subject)
वह क्या पढ़ता है ?	'what does he study ?' (क्या Object)

वह कितना रुपया चाहता है ?	'how much money does he want ?' (कितना Pronominal Adjective)
वह कहाँ रहती है ?	'where does she live ?' (कहाँ Pronominal Adverb)

In the rest of the Tenses and Moods, क्या is used in the same manner.

193. The Terminate or -ता Present states a general or a particular fact :

राम सवेरे स्कूल जाता है	'Rām goes to the school in the morning' (every day)
चलो, माँ बुलाती है	'come on, mother calls (wants) you'

The first sentence states a general fact ; the second refers, obviously, to a particular occasion. However, it may not always be obvious whether a -ता form is referring to a general or to a particular fact. In such cases, it becomes necessary to use the रहा form which is more explicit in its reference to a particular occasion. A sentence like वह झूठ बोलता है 'he tells a lie' may mean either 'he lies habitually', or 'he is (on this occasion) telling a lie'. If, therefore, the reference is to a particular occasion, वह झूठ बोल रहा है would be preferable. For denoting a continued action, the रहा form is almost exclusively used :

लड़के खेल रहे हैं	'the boys are playing'
वे जा रहे हैं	'they are going', etc.

CHAPTER IV

INDICATIVE PAST

194. The Indicative Past is identical in form with the Past Participle of a Verb which, being an Adjective, is affected (like the Present Participle, See 186) by the Number and Gender of the Subject (or of the Object, See below 198).

195. (a) The Past Participle is formed by appending आ to the root : चल 'move'–चला 'moved'; पढ़ 'read'–पढ़ा 'read'; सुन 'hear'–सुना 'heard'

(b) However, the root ending in ऊ and ई shorten their vowels before the -आ and, in the case of -ई roots, a -य is inserted between the root and the -आ. Thus: छू 'touch' –छुआ 'touched', चू 'leak'–चुआ 'leaked', पी 'drink'–पिया 'drunk', जी 'live' –जिया 'lived', etc. (cf 50-a)

(c) A -य is similarly inserted in the case of the roots ending in -आ, -ए or -ओ. Thus : आ 'come' -आया 'came', खा 'eat-खाया 'eaten', खे 'row' -खेया 'rowed', बो 'sow' –बोया 'sown', सो 'sleep' –सोया 'slept', खो 'lose' –खोया 'lost', etc.

(d) The following are exceptional forms :

हो 'be' –हुआ (not होया) 'been", कर 'do' –किया (not करा) 'done', जा 'gc' –गया (not जाया) 'gone', ले 'take' –लिया (not लेया) 'taken', दे 'give' –दिया (not देया) 'given'.

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196. These forms, when used as Verbs of the Past Tense, modify their -आ to -ई in the Feminine Singular, to-ईं in the Feminine Plural, and to-ए in the Masculine Plural. Thus :

चला Masc. Sg., चली Fem. Sg., चलीं Fem. Pl., and चले Masc. Pl. There is, however, no modification due to Person. The Past Indicative forms of चल are :

(a) With a Masculine Subject :

	Singular.		Plural	
First person	मैं चला	'I moved'	हम चले	'we moved'
Second person	तू चला	'thou moved'	तुम चले	'you moved'
Third person	वह चला	'he moved'	वे चले	'they moved'

(b) With a Feminine Subject :

	Singular		Plural	
First person	मैं चली	'I moved'	हम चलीं	'we moved'
Second person	तू चली	'thou moved'	तुम चलीं	'you moved'
Third person	वह चली	'she moved'	वे चलीं	'they moved'

Note : (i) The standardized Feminine forms of गया, आया etc. are गई, आइ (sing.) and गईं, आईं (pl.), not गयी, आयी (sing.) and गयीं, आयीं as are written by some scholars. Similarly, the preferable standardized masc. Plural forms will be गए and आए (not गये, आये). Thus, हुआ makes हुई, हुईं and हुए (not हुयी,

हुयीं and हुये or हुवे -These forms have now become sub-standard).

(ii) Past Participles which end in-इया in the Masc. Sg. form their Fem. by changing this -इया to-ई (Sg.) and- ईं (Pl.). Thus : लिया makes ली, लीं (not लियी, लियीं as expected), दिया makes दी, दीं; किया makes की, कीं, पिया makes पी, पीं etc.

197. It is to be noted that a Past Participle, when used as a Verb of the Past, modifies its signification accordingly. गया as a Past Participle (Adjective) means 'gone'; but as a Verb 'he went'.

198. (a) The forms given in 196(a) and (b) above have the Subjectival construction : the Verbs agree with the Subjects in Number and Gender. This, as a rule, is the case with all the Intransitive Verbs. With the Transitive Verbs, however, the Objectival construction is the rule. The Verb in such cases agrees with the Object in Gender and Number and the Subject is placed in the Oblique form with ने. See 96 (ने is Agentive):

राम ने किताब पढ़ी	'Rām read the book'
लड़कों ने खाना खाया	'the boys took meal'
मैंने फल तोड़े	'I plucked fruits'
भाई ने चाय पी	'brother drank (took) tea'

Note : (i) It will be observed that पढ़ी in the first sentence

has Fem. Sg. form because the Object किताब is Fem. Sg. The subject (Rām) राम, which is Masc. Sg., does not affect the Verb. खाया, तोड़े and पी in the other three sentences, similarly, agree with the Objects खाना (Masc. Sg.), फल (Masc. Pl.) and चाय (Fem. Sg.).

(ii) These forms cannot, of course, be called 'Passive', as far as Hindi is concerned, since the subject in each case acts and is not 'acted upon' [See 170 (a) and (b)]. In their origin, in Sanskrit and Prākrit, they had the Passive Construction.

(b) If a Verb has two Objects, it agrees with the primary object [See 64 (c) and 94 (e)]:

मैंने राम को दो किताबें दीं ' I gave two books to Rām'

199. There are a few exceptions to the above rule.

The roots ला 'bring', भूल 'forget', 'understand, बक 'chatter, talk idly', बोल 'speak', समझ realize', लड़ 'fight, quarrel', डर 'fear', मिल 'meet' have the subjectival construction in the past inspite of being Transitive. However,

(i) ला 'bring' is, in fact, a compound Verb made of ले 'take'+आ 'come'; and since आ 'is Intransitive, it affects the construction of ला. A sentence like वह किताब लाया is to be construed as वह किताब ले (कर)

आया 'he came having taken the book'. See 255 and 256 (a).

(ii) भूल 'forget' is generally used as a Compund Verb together with जा 'go' which is Intransitive and, therefore. helps in retaining the subjectival construction; राम यह बात भूल गया 'Rām forgot this thing' is much more frequent than राम यह बात भूला. राम भूला or मैं भूला would, in fact, mean 'Rām erred or I erred', where भूला is Intransitive. See 255.

(iii) बक and बोल are used both as Transitive and as Intransitive. In वह बका 'he chattered', बक is Intransitive, and in उसने बहुत कुछ बका 'he talked a lot of non-sense', it is Transitive. In वह बोला 'he spoke', बोल is Intransitive, and in उसने झूठ बोला 'he spoke lie', it is Transitive. However, झूठ बोला is also current.

(iv) समझ has both the constructions : मैं समझा, मैंने समझा 'I thought or understood'.

(v) डर, लड़ and मिल are treated as Intransitive Verbs in Hindi. The 'objects' of these Verbs attach से which signifies 'of' 'from' or 'with' :

बच्चा कुत्ते से डरा	'the child felt afraid of (from) the dog'
वह डाकू से लड़ा	'he fought (with) the robber'
मैं अपने भाई से मिला	'I met (with) my brother'. (See 98-c)

लड़, however, is Transitive with a cognate object (See 165 c) : उसने कई लड़ाइयाँ लड़ीं 'he fought several battles'. Omission of ने in the above Verbs may partly be due to dialectic influence.

200. A Transitive Verb, whose object takes the case-sign को, has Neutral construction in the Past Indicative :

मैंने राम को अपना मित्र समझा	'I took Rām to be my friend'
प्रजा ने राम को राजा बनाया	'the people made Rām the king'
मैंने लक्ष्मी को बहिन माना	'I regarded Lakshmi as my sister'
सीता ने राम को देखा	'Sītā saw Rām'
नौकर ने मालिक को जगाया	'the servant awakened the master'
पिता ने मुझे (मुझको) बुलाया	'my father called me'

Exceptions : Verbs requiring two objects never have the Neutral construction :

माँ ने राम को दो फल दिए	'mother gave two fruits to Rām'
मैंने श्याम को चिट्ठी लिखी	'I wrote a letter to Shyam'
नौकर ने गायों को चारा दिया	'The servant gave fodder to the cows'

201. The Intransitive Verb छींक 'sneeze' and खाँस 'cough' have the Neutral construction in the Past Indicative :

कमला ने छींका 'Kamlā sneezed', मैंने खाँसा 'I coughed' (मैं खाँसा is also used).

202. (a) The Indicative Past, as discussed above, invariably refers to a particular act done in the past. It is never used with reference to an act habitually or regularly done in the past, for which the habitual past is used. See 173 (b) and (e).

(b) The common forms noted above are, obviously terminate : they represent a particular past action as a whole or as a fact, not as going on. For the Progressive see 216 and 325 (b).

CHAPTER V

INDICATIVE FUTURE

203. The Indicative Future is formed as follows :

(i) The root assumes a modified form by attaching -ए in the Second and Third person Singular, -ऊँ in the First person Singular, -एँ in the First and Third person Plural, and -ओ in the Second person Plural.

Thus, चल is modified to:

	Singular	Plural
First Person	चलूँ	चलें
Second Person	चले	चलो
Third Person	चले	चलें

These are really Subjective (Optative) forms. See 227.

(ii) To the root thus modified is appended a -गा in Masc. Sg, -गे in Masc. Plural and -गी in Fem. Sg. or Pl.

204. The Future Indicative forms of the root चल, thus, would be :–

(a) With a Masculine subject :

	Singular	Plural
First Person	मैं चलूँगा	हम चलेंगे
Second Person	तू चलेगा	तुम चलोगे
Third Person	वह चलेगा	वे चलेंगे

(b) With a Feminine subject :

	Singular	Plural
First Person	मैं चलूँगी	हम चलेंगी
Second Person	तू चलेगी	तुम चलोगी
Third Person	वह चलेगी	वे चलेंगी

Note: With the honorific pronoun आप, Third Person Plural forms are used :

आप चलेंगे (Masc.)
आप चलेंगी (Fem.)

205. (a) Roots ending in -ई or -ऊ shorten these vowels before attaching -ए,-एँ,-ऊँ and -ओ [cf 50 (a) and (b)]. Thus :

पी 'drink' makes पिएगा, पिऊँगा, पिएँगे, पिओगे

जी 'live' makes जिएगा, जिऊँगा, जिएँगे, जिओगे

छू 'touch' makes छुएगा, छुऊँगा, छुएँगे, छुओगे

(b) The roots दे 'give' and ले 'take' drop their vowel (-ए) before attaching -ए, -एँ, -ऊँ and -ओ

दे makes देगा, दूँगा, देंगे, दोगे

ले makes लेगा, लूँगा, लेंगे, लोगे

(c) The root हो 'be' does not attach -ए or -एँ. But -ऊँ (First person Sg.) and -ओ (Second Person Pl). are attached as usual. In the First and Third person

Plural, हो is nasalized. The forms are होगा (II and III Sg.), होंगे (I and III Pl.), होऊँगा (I Sg.) and होओगे (II Pl.)

(d) It is common to write आयगा/आयेगा, जायगा/जायेगा or आवेगा, जावेगा for आएगा, जाएगा (he will come, he will go); पियेगा, जियेगा etc. for पिएगा, जिएगा etc; आयँगे, जायँगे, or आवेंगे, जावेंगे, for आएँगे, जाएँगे etc; पियँगे, जियँगे for पिएँगे, जिएँगे etc. But the regular, and therefore preferable, forms are those with-ए and-एँ (आएगा, आएँगे etc.). होवेगा (for होगा), होवेंगे (for होंगे), हूँगा (for होऊँगा) and होगे (for होओगे) are dialectical or colloquial and should be discarded.

(e) In Fem. Plural, -गी should never be nasalized. जाएँगी is the correct form, not जाएँगीं.

(f) With the honorific Pronoun आप, Third Person plural forms are used : आप जाएँगे (Masc.), आप जाएँगी (Fem.). An extra-polite form is obtained by appending -गा to the honorific forms of the Imperative जाइए etc. (See 180-b). Thus : आप जाइएगा, चलिएगा etc. This form is used for both the genders.

206. In the Active Voice, the Indicative Future has only the subjectival construction : the Verb always agrees with the subject in Number, Gender and Person.

For Passive and Impersonal forms of Future, see Chapter XIV.

For Progressive Future, see 262.

CHAPTER VI

THE PRESENT PERFECT

207. The Present Perfect represents a completed act, the effect of which is still present. It is, in fact, a tense of the past; but it brings a past act into relation with the present. The person or the thing referred to by the Verb in the Present Perfect ''must be living or still existing and thus related to the present". The Present Perfect "can refer to the remote past if the present is not excluded by the statement". "It distinguishes sharply between present and past" and can never be used for anything wholly past. See 324.

208. The Present Perfect is made by combining the Past Participle of the root with the present forms of the root हो 'be' as given in 187. (The Past Participle forms are given in 195). As in the Present Indicative (See 188), the past participle is affected by Number and Gender, while the है etc. forms are affected by Person and Number.

209. The Present Perfect forms of the root चल, thus, are :

(a) with a Masculine subejct :

	Singular	Plural
I Person	मैं चला हूँ	हम चले हैं
II Person	तू चला है	तुम चले हो
III Person	वह चला है	वे चले हैं

(b) with a Feminine subject :

I Person	मैं चली हूँ	हम चली हैं
II Person	तू चली है	तुम चली हो
III Person	वह चली है	वे चली हैं

210. The above forms have subjectival construction : the root **चल** is Intransitive. With a Transitive Verb, however, as in the case of the simple past (See 198), the objectival construction is the rule. The past participle is then made to agree with the object in Number and Gender while the है forms agree with the Person and Number of the object. The subject is, of course, placed in the oblique case with ने (See 96) :

राम ने किताब पढ़ी है 'Rām has read the book'
सीता ने फल खाया है 'Sītā has eaten the fruit'
भाई ने पत्र लिखे हैं 'brother has written letters'
लड़के ने पत्तियाँ तोड़ी हैं 'the boy has plucked leaves'

Note :(i) It will be observed that the past participles **पढ़ी**, **खाया**, **लिखे** and **तोड़ी** agree, as regards Gender and Number, with the objects **किताब** (Fem. Sg.), **फल** (Masc. Sg.), **पत्र** (Masc. Pl.) and **पत्तियाँ** (Fem. Pl.) respectively. The forms है and हैं agree with the same objects in Number and Person (third throughout).

(ii) With a Pronoun as the object or object not expressed, the objectival construction is not

permissible, since the Pronoun must have a को (or ए) form and, therefore, the Verb must be in the Neutral construction (See 200).

211. As in the case of Simple Past (See 200), whenever the object has a को, the Present Perfect Verb must be in the Neutral constrcution (for को, see 97-c) :

कमला ने नौकरानी को बुलाया है	'Kamlā has sent for the maid-servant'
राजा ने उन्हें मंत्री बनाया है	'the king has appointed them (him or her-hon.) minister (s)'
मैंने लक्ष्मी को बहिन माना है	'I have regarded Lakshmi as my sister'

Exception : Verbs having two objects are never put in the Neutral construction (See 200-exceptions):

मैंने उसे दो किताबें दी हैं	'I have given him two books' (Objectival Construction)

For Progressive forms, see 262-63.

CHAPTER VII

THE HABITUAL PAST

212. The Habitual Past represents an action as habitually or regularly done in the past. It does not usually refer to a particular act of the past, nor to an act as going on in the past. It is not correct to call this tense ' Past Imperfect' or 'Progressive Past', as has been done by almost all the grammarians. Modern Hindi usage does not warrant this nomenclature. (See below 216). It differs from the Simple Past (See 202) in as much as the latter refers to a particular act of the past, whereas the Habitual Past refers to a general fact :

वह कल मुंबई गया 'yesterday, he went to Mumbai' (particular act : Simple Past)

वह महीने में एक बार मुंबई जाता था 'he used to go to Mumbai once every month' (habitual act : Habitual Past)

The Verbs of the two sentences are not inter-changeable.

213. The Habitual Past is formed by combining **था** (Masc. Sg.), **थे** (Masc. Pl.), **थी** (Fem. Sg.) and **थीं** (Fem. Pl.) with the present participle forms of the Verb (which, of course, are affected by the Number and Gender of the Subject, See 196). The Habitual Past forms are not affected by Person.

214. The forms of the root जा 'go' will, thus, be :

(a) with a Masculine Subject :

	Singular	Plural
I Person	मैं जाता था	हम जाते थे
II Person	तू जाता था	तुम जाते थे
III Person	वह जाता था	वे जाते थे

(b) with a Feminine Subject :

	Singular	Plural
I Person	मैं जाती थी	हम जाती थीं
II Person	तू जाती थी	तुम जाती थीं
III Person	वह जाती थी	वे जाती थीं

215(a) A special form of the Habitual Past is obtained by omitting the auxiliaries था, थे, थी, थीं. It is used almost exclusively in narrating a repeated act of the past :

हम लोग सबेरे ही वहाँ जाते या जाया करते और शाम को लौटते या लौटा करते 'we would (we used to) go there every morning and return in the evening'. This form may be called 'Frequentative' or 'Repetitive' past.

Note : In the Fem. Pl. of the Frequentative Past, the Present participle has a -तीं instead of the usual -ती :
वे जातीं 'they (Fem.) would go'

(b) The 'Frequentative' forms are not to be confused with the contingent forms (See 233) with which they are apparently identical.

216. (a) The above forms are terminate, not progressive : they do not represent the act as going on in the past. Their use as progressive ('Imperfect' or 'Con tinuous') forms is archaic or dialectic.

(b) The progressive forms are made, as in the present. (See 190) by replacing the -ता by रहा :

मैं, तू, वह जा रहा था (रही थी)	'I, thou, he, she, it was going'
हम, तुम, वे जा रहे थे (रही थीं)	'we, you, they were going'etc.

These, however, represent the progressive aspect of the simple past rather than of the habitual. See 325 (b)

217. (a) The Past Habitual (including the 'Frequentative') is restricted to the subjectival construction, (cf. 189). For Passive and Impersonal Voice, see Chapter XIV.

(b) The negative and the interrogative are formed, as in the case of present (See 191-92) with the help of **नहीं** and **क्या**. The Auxiliaries **थी**, **थे**, **थीं**, however, are not omitted :

पिछले वर्ष हम यहाँ नहीं आते थे	'last year, we did not use to come here'
उन दिनों क्या तुम स्कूल में पढ़ते थे ?	'were you then studying in a school ?'

CHAPTER VIII

THE PAST PERFECT

218. The Past Perfect represents 'a past action or state as completed at or before a certain past time'. It is not 'remote past', as is usually supposed.

219. It is formed by combining था, थे, थी, थीं with the past participle forms (See 195) of the main Verb :

मैं गया था	'I had gone' (Masc.)
हम गए थे	'we had gone' (Masc.)
वह गई थी	'she had gone' (Fem.)
वे गई थीं	'they had gone' (Fem.)

(i) There is no modification due to Person.

(ii) The honorific form has Third Person Plural :
आप गए थे (गई थीं)

220. (a) As in the case of the Simple Past (See 198), the Transitive Verbs have the objectival construction in the Past Perfect ; the Verb agrees with the object in Gender and Number, and the subject is placed in the oblique form with ने :

लड़के ने दूध पिया था	'the boy had taken milk'
लड़के ने चाय पी थी	'the boy had taken tea'

मैंने तीन किताबें पढ़ी थीं	'I had read three books'
बहिन ने फल खाए थे	'the sister had eaten fruits'

(b) The above rule is subject to the same exceptions as the rule regarding the Simple Past (See 199) :

मैं किताबें लाया था 'I had brought books (not मैंने किताबें लाई थीं)

(c) In the case of the Verbs having two objects, the Verb agrees with the primary object [See 94(e) and 198 (b)] :

मैंने नौकर को पाँच रुपए दिए थे 'I had given five rupees to the servant'

221. (a) But a Transitive Verb has the neutral construction if its object takes the case-sign को (cf. 200).

प्रजा ने राम को राजा बनाया था	'the people had made Rām the king'
मैंने उसे अपना मित्र समझा था	'I had taken him to be a friend of mine'

(b) Exceptionally, a few Intransitive Verbs also (See 201) have the neutral construction :

लड़के ने छींका था	'the boy had sneezed'
बुड्ढे ने खाँसा था	'the old man had coughed'

Note : Verbs taking two objects never have the neutral construction :

मैंने राम को चिट्ठी लिखी थी 'I had written a letter to Rām'

222. The Past Perfect, like the simple past (See 202) refers to a particular act. The act must have been completed at a past time : it is immaterial whether it was completed a moment ago or centuries back . We can say **राम अभी यहाँ आया था** 'Rām had just now come here', as well as

भगवान बुद्ध अब से कोई पच्चीस सौ वर्ष पहले सारनाथ आए थे 'Lord Buddha had come to Sārnāth some twenty-five hundred years ago'

For progressive forms, see 262; and for Passive and Impersonal Voice, see Chapter XIV.

223. The various terminate forms of the Indicative Mood (in the active voice), discussed in Chapters III-VIII may be summarized as follows :

(a) Forms made with the Present Participle :

(i) चलता (he would move)–Frequentative Past (See 215)

(ii) चलता है (he moves)–Present (See 184)

(iii) चलता था (he moved or he used to move)–Habitual Past (See 212)

(b) Forms made with the Past Participle :

(i) चला (he moved) ~ Indicative Past (See 194)

(ii) चला है (he has moved)–Present Perfect (See 208)

(iii) चला था (he had moved)–Past Perfect (See 219)

(c) Forms made with -गा (attached to the Subjunctive forms) :

चलेगा (he will move)—Indicative Future (See 203)

:24. The following points may be noted :

(a) Note : -ता (present participle) and -आ (past participle) as well as -गा forms are affected by Gender and Number :

Masc. Sg. -ता, -आ, -गा (चलता, चला, चलेगा)
Masc. Pl. -ते, -ए, -गे (चलते, चले, चलेंगे)
Fem. Sg. & Pl. -ती, -ई, -गी (चलती, चली, चलेगी, चलेंगी)

But Fem. Pl. is -तीं and ईं, if there is no auxiliary : चलती (Negative Present of Frequentative Past), चलीं (Simple Past).

(b) Objectival construction is possible only with the past participle forms (See 223-b) of Transitive Verbs :

राम ने किताबें पढ़ीं
राम ने किताबें पढ़ी हैं
राम ने किताबें पढ़ी थीं

(c) Neutral construction is possible only with the past participle forms of a Transitive Verb, when the object is in the oblique form :

मैंने सीता को देखा
मैंने सीता को देखा है
मैंने सीता को देखा था

Chapter IX

The Subjunctive Mood

225. The Subjunctive mood, as already stated (See 172-c), is a form of Verb, which represents the action not as a reality, but as a wish, hope, command, requirement, possibility, probability, presumption, condition, etc. It represents in short "the action or state as a conception of the mind rather than a reality" (Curme).

226. (a) In Hindi, the Subjunctive has eight different forms, that may be divided into three groups representing three tenses – present, past and future. But it must be remembered that the tenses of this mood do not define the time (of the occurrence of an action) as clearly as do the tenses of the Indicative.

(b) In accordance with their main significations, the eight forms may be divided into four groups : (1) those expressing (mainly) wish, desire, requirement; (2) those expressing possibility; (3) those expressing probability or presumed certainty; and (4) those referring to a condition which is contrary to fact. But it must again be remembered that the meanings of the four groups are not mutually exclusive : they often overlap each other.

(c) The eight forms of the root आ 'come' grouped according to the Tenses are as follows :

(i) Present : आता हो, आता होगा, आता, आता होता

(ii) Past : आया हो, आया होगा, आया होता

(iii) Future :. आए

According to their main significations, they may be grouped as follows :

(i) Wish, requirement etc. : आए (Optative)

(ii) Possibility : आता हो, आया हो (Potential)

(iii) Probability : आता होगा, आया होगा (Presumptive)

(iv) Condition : आता, आता होता, आया होता (Contingent) (Contrary to fact)

(d) These forms are, of course, Terminate and Active. The corresponding progressive forms of आता हो, आता होगा and आता होता can be made by substituting रहा for -ता. For Passive and Impersonal Voices, see Chapter XIV and for other progressive forms, see 262. The forms as given above are in the subjectival construction for a masculine singular subject in the third person. The rest will be indicated below under each.

A. आए (Optative)

227. (a) आए (third person sg.) represents the action mainly as a desire, wish, command, requirement, purpose; but also as a condition (although not contrary to fact), a supposition, a possibility etc., almost always

with an implied reference to future. This form may be called **Optative**.

(b) The Optative forms have already been noted in connection with the Indicative Future forms (See 203). The forms for आ 'come' would be :

	Singular	Plural
I Person	मैं आऊँ	हम आएँ
II Person	तू आए	तुम आओ
III Person	वह आए	वे आएँ

For the roots चल and हो, the forms would be :

	Singular	Plural	Singular	Plural
I	मैं चलूँ	हम चलें	मैं होऊँ	हम हों
II	तू चले	तुम चलो	तू हो	तुम होओ
III	वह चले	वे चलें	वह हो	वे हों

There is no modification due to Gender.

228. The following sentences will illustrate the usage :

ईश्वर आपको सुखी रखे	'may God keep you happy' (hope, wish)
मैं चाहता हूँ कि वह विद्वान बने	'I wish that he turns out to be a scholar' (wish)
नौकर से कहो, चाय लाए	'tell the servant to bring tea' (indirect command)

क्या मैं आपके साथ चलूँ ?	'shall I come with you ?' (wish or requirement)
दवा खाओ, जिससे तुम अच्छे हो जाओ	'take medicine so that you get well' (purpose)
शायद वह शाम की गाड़ी से आए	'he may come by the evening train' (possibility)
मित्र वही है जो विपत्ति में हमारा साथ दे	'he alone is a friend who stands by us in adversity' (a friend in need is a friend indeed) (condition)
तुम ऐसे रहते हो जैसे करोड़पति हो	'you are living as if you were a millionaire' (supposition)

Note : (i) It will be observed that all the sentences, except the last two, have an implied reference to future. The last but one makes a general statement with no reference to time. In the last sentence, the Verb हो expresses a supposed state existing at present.

(ii) It will also be noticed that the Optative Verb in the third sentence लाए has the force of an Imperative. But being an indirect command, it cannot be classed as imperative which is the mood of direct command or request. For the same reason, the Imperative can have no form for the first person. The forms mentioned by most of the grammarians as first and third person 'Imperative' are identical with the Optative forms given above. But they

cannot be regarded as Imperative. It will be observed that the second person plural form (चलो etc.) is identical in the two moods. Notice, however, in the fifth sentence the clear difference between the meaning of an Imperative second person plural खाओ 'eat, take' and that of an Optative second person.(अच्छे) हो जाओ ! 'so that you get well'.

(iii) With the honorific pronoun, the Optatives may denote polite request or suggestion :

आप वहाँ न जाएँ 'you had better not go there' (See 180-a)

(iv) The forms आये or आवे (for आए), आवें (for आएँ), जाय, जावे (for जाए), जायँ, जावें (for जाएँ), होवे, होवें (for हो, हों) etc. should be discarded as archaic. The only standard forms are those with -ए -एँ, (Cf. 205-d).

(v) The above forms are in the subjectival construction. The Optative does not have the objectival construction. For Passive and Impersonal Voice, see Chapter XIV. For Progressive forms, see 262.

B. आता हो, आया हो (Potential)

229. (a) These forms denote, mainly, possibility of the occurrence of an action with reference to the present and the past :

वह आता हो 'he may be coming' (present)
वह आया हो 'he may have come' (past)

They may also express wish and desire, but not command, requirement and purpose. Condition and supposition can be expressed by them. These forms may be called present and past **Potential**.

(b) The potential forms are made by combining the present and the past participles of the main Verb with the forms of हो given above.

Thus :

	Singular	Plural
I Person	मैं आता होऊँ	हम आते हों
II Person	तू आता हो	तुम आते होओ
III Person	वह आता हो	वे आते हों

Similarly, मैं आया होऊँ, हम आए हों; तू आया हो, तुम आए होओ; वह आया हो, वे आए हों will be formed.

For changing into Feminine, -ता (present parliciple form) changes to -ती and -या (past participle form) is replaced by -ई (instead of becoming -यी) : मैं आती होऊँ, हम आती हों; तू आती हो, तुम आती होओ; वह आती हो, वे आती हों and मैं आई होऊँ, हम आई हों; तू आई हो, तुम आई होओ; वह आई हो, वे आई हों. The Progressive (Present) forms can be made by substituting रहा/रहे (sing. / pl.) for ता/ते : मैं आ रहा होऊँ, हम आ रहे हों; तू आ रहा हो, तुम आ रहे होओ; वह आ रहा हो, वे आ रहे हों

230 (a) The following sentences will illustrate the usage :

शायद वह मुंबई (में) रहता हो — 'it is possible that he lives in Mumbai' (possibility)

संभव है, (or संभव है कि) यह किताब तुमने पढ़ी हो 'it may be that you have read this book' (possibility)

ईश्वर करे, (or ईश्वर करे कि) उसने मुझे न देखा हो 'I wish to God that he might not have seen me'(wish—past)

यदि वह सो रहा हो, तो मत जगाओ — 'if he is asleep, do not awaken him' (condition—present)

मैं ऐसा मित्र चाहता हूँ जो साथ देता हो — 'I want a friend who would stand by (a friend)' (condition—general)

यदि उसने झूठ बोला हो, तो उसे निकाल दो — 'if he has told a lie, turn him out' (condition—past)

घोड़ा ऐसे दौड़ रहा है जैसे उड़ रहा हो — 'the horse is running in such a way as if it were flying' (supposition—present)

ऐसा शब्द (शोर) हुआ जैसे बिजली गिरी हो — 'there was such a loud report as if the lightning had struck' (supposition—past)

(b) The present, especially, the Progressive forms, may, if the context so indicates, refer to (immediate) future :

शायद वह शाम की गाड़ी से आता हो — 'he may be coming by the evening train'

यदि वह आज आ रहा हो, 'do not go, if he is
तो तुम मत जाओ coming today'

(c) The present Potential has only the subjectival construction. The past Potential has the objectival construction if the Verb is Transitive [See the second and the sixth sentences under (a) above]. Where the object is in the oblique form, the past Potential has the neutral construction [See the third sentence under (a) above].

For Passive and Impersonal forms, see Chapter XIV.

(d) In most of the grammars, the Optative form has been mentioned as the future form of the Potential and the Optative mood completely ignored, its function having been assigned to the Imperative. This is hardly justifiable [See 228-Note (ii)].

C. आता होगा, आया होगा (Presumptive)

231. (a) These forms express probability and presumed or inferred certainty. They may be called **Presumptive**. The names 'Doubtful Present' and 'Doubtful Past' for these forms, adopted by some grammarians, are misleading. The forms seldom denote 'doubt'.

(b) The presumptive forms are made by combining the present or the past participle forms of the main Verb with the future forms of **हो**. The participles are, of course, modified to agree with the subject in Number and Gender :

मैं आता होऊँगा, हम आते होंगे, मैं आया होऊँगा, हम आए होंगे, etc.

The present progressive forms, as usual, can be made by substituting रहा for -ता : वह आ रहा होगा.

232. (a) The following sentences illustrate the usage :

वह गाँव में रहता होगा	'he must be living in a village' (presumed certainty)
आप जानते होंगे	'you must be knowing' (presumed certainty)
वह गाड़ी घोड़ों ने खींची होगी	'that carriage must have been drawn by horses' (inferred certainty)
उसने राम को देखा होगा	'he must have seen Rām' (presumed or inferred certainty)
ठंड पड़ रही है, कहीं पानी बरसा होगा	'it is cold, it must have rained somewhere' (inferred certainty)
राम इस समय पढ़ रहा होगा	'Rām would now be studying (probability)
अब तक वह चला गया होगा	'by now, he would have gone (probability)

(b) The two presumptive forms can be used with reference to any time— present, past or future, as required by the context :

वह शाम की गाड़ी से आता (आ रहा) होगा	'he must be coming by the evening train' (immediate future)
जब तुम पहुँचोगे, वह सो रहा होगा	'when you will arrive there, he will be sleeping' (future)
कल जब आप आए, मैं सो रहा होऊँगा	'I was probably sleeping when you came yesterday' (past)

(c) The simple future is sometimes used as the future presumptive. Thus, **वह जाएगा** (pronounced with a slight emphasis on -ए) may denote, (besides 'he will come'), 'he is sure to come, he must come', in which case it will really be a presumptive.

The simple future forms of the root **हो**, however, are used as present presumptive :

वह बड़ा विद्वान होगा जिसने ये सब ग्रंथ लिखे हैं	'he must be a great scholar who wrote all these books'
ऐसा कौन होगा जिसने महात्मा गाँधी का नाम न सुना हो !	'who would be there that has not heard the name of Mahatma Gandhi !'

(d) In interrogation, the presumptive may denote surprise or perplexity :

तुम एक दिन में इतनी दूर कैसे चले होगे !	'how could you walk all this distance in one day !'

(e) The past presumptive of a Transitive Verb has objectival construction as in the third sentence

under (a) above. When the object is in the oblique form, the past presumptive has the neutral construction as in the fourth sentence under (a) above.

For Passive and Impersonal Voice, see Chapter XIV.

D. आता, आता होता, आया होता (Contingent)

233. These forms denote, mainly, a condition which is contrary to fact. They may also express a wish which cannot be fulfilled. They may be called **Contingent**. The first two forms आता and आता होता may refer to the present, the past or the future. The last (आया होता) refers to the past.

234. The first form आता is identical with a present participle. The other two forms are made by combining the present and the past participles respectively of the main verb with the present participle of हो (i.e होता) : **आ रहा होता** is the progressive of आता होता.

235. (a) The following sentences will illustrate the usage :

यदि वह आता, तो मैं उससे कहता	'had he come, I would have told him (but he did not come)'
मैं चाहता हूँ कि मुंबई में रहता	'I wish I lived in Mumbai (but I am not living)'
यदि तुम पढ़ते होते, तो पास हो जाते	'had you been studying,you would have passed (but you were not studying)'

यदि तुमने पत्र लिखा होता, तो मुझे मिला होता	'had you written a letter, I would have got it (obviously, you have not written)'
काश, तुम आए होते !	'If only you had come ! (but you did not come)'
कितना अच्छा होता कि मैंने तुम्हें पहले बुलाया होता !	'how nice it would have been if I had called you first ! (but I did not call)'

(b) The fourth sentence is in the objectival construction : the Verb is Transitive and the subject has, therefore, taken ने. The last sentence is in the neutral construction, the object having the oblique form.

For Passive and Impersonal Voice, see Chapter XIV.

CHAPTER X

THE INFINITIVE

236. The Infinitive is that form of a Verb which expresses simply the notion of the Verb without predicating it of any subject. In Hindi, it is formed by adding -ना to the bare root and is used both like a Noun and an Adjective.

237. (a) When used as a Noun (usually Abstract), the Infinitive is treated like an ordinary Noun ending in आ (Masc.). But, being Abstract, it is not used in the plural :

जल्दी **उठना** अच्छा है	'it is good to rise early'
वहाँ **जाने में** कोई हानि नहीं	'there is no harm in going there'
मैंने उसे **डूबने से** बचाया	'I saved him from drowning'

(b) The Infinitive, in spite of being a Noun, retains its verbal character and can, therefore, take an object :

मैं **फल** खाना पसंद करता हूँ	'I like to eat fruits'
वह **काम** करने में सुस्त है	'he is lazy at (doing) work'

पिता ने उसे **सिगरेट** पीने पर पीटा	'the father gave him a beating for smoking a cigarette'.

(c) The abstract idea represented by an Infinitive being inanimate, it is not usual to attach को when the Infinitive is used as an object. It does, however, attach को for signifying 'for the purpose of' or 'with a view to'. The को is occasionally replaced by के लिए (See 299-a); and both को and के लिए may be omitted when the Infinitive is followed by the Verb आ 'come' and जा 'go':

वह लिखना सीख रहा है	'he is learning to write'
मैं किताबें लाना भूल गया	'I forgot to bring the books'
राम मुझसे मिलने (को, के लिए) आया	'Rām had come to see me'
मैं उसे देखने जाऊँगा	'I will go to see him'

Note : (i) Infinitives are frequently used in combination with the root चाह 'want' :

मैं जाना चाहता हूँ	'I want to go'
वह चाय पीना चाहता है	'he wants to take tea'

आना, पीना etc. in such sentences may be regarded as the objects of चाह (See 258-a).

(ii) An Infinitive attaches को when followed by the Verb

हो (auxiliary forms है and था) and denotes "about to......."

गाड़ी आने को है	'the train is about to come'
वह जाने को था	'he was about to go'

238. The Infinitive change its form like an Adjective only in combination with a few Verb forms denoting obligation, necessity, requirement, compulsion etc. हो, था, पड़ा and चाहिए are the forms most frequently used in this sense. The subject in such cases has को (or ए in Pronouns, see 97-a), and the Infinitive has ना, ने, नी, according to the gender and number of the object :

मोहन को जुर्माना **देना** पड़ा	'Mohan had to pay the fine'
मुझे कई काम **करने** थे	'I had to do several things'
राम को किताब **लानी** है	'Rām has to bring the book'
लड़कों को ऐसी बातें नहीं **करनी** चाहिए	'boys should not say things like these'

Note :(1) It is not uncommon to say किताबें लाना है, बातें करना चाहिए, etc. for किताबें लानी हैं, बातें करनी चाहिए etc. The latter forms are preferable. See, however, 270-b-c.

(2) An Infinitive having का and combined with नहीं denotes 'not willing to.....', 'not ready to.....'.

The Finite Verb (है) in such cases is omitted :

वह नहीं जाने का	'he will never go'
मैं यह काम नहीं करने का	'I am not willing to do this work'

(3) For further uses of the Infinitve, see 257-259. (For Passive forms, see Chapter XIV.

(4) The Infinitive forms are not to be confused with the ना Imperative (See 180-a).

CHAPTER XI

THE PARTICIPLES AND THE ABSOLUTIVE

239. Participles are verbal adjectives qualifying noun (or pronoun) but retaining some properties of verbs. Hindi has two kinds of Participles– Present and Past.

240. (a) Formation of Present and Past Participles has already been explained in 185 and 195 :

चलता 'moving', खाता 'eating', पढ़ता 'reading' आता 'coming', जाता 'going' etc. are Present Participles.

चला 'moved', खाया 'eaten', पढ़ा 'read', आया 'came', गया 'went' etc. are Past Participles.

(b) Both the Participles are affected by the Gender, the Number and the Case of the Nouns or Pronouns which they qualify: चलता, चला are Masc. sg.; चलते, चले are Masc. pl.; चलती and चली are Fem. sg. or pl. The oblique forms for Masc. sg. and pl. are also चलते, चले; Fem. forms remain unchanged in the oblique.

241. (a) The Present Participle can be used like an ordianry Adjective :

बहता पानी साफ़ होता है 'flowing water is clean'

चलती गाड़ी पर मत चढ़ो	'do not board a running train'
खिलते फूलों को मत तोड़ो	'do not pluck opening flowers'

(b) Occasionally, however, (for the sake of clarity) a हुआ, हुई or हुए is placed after the Present Participle :

बहता हुआ पानी साफ़ होता है, चलती हुई गाड़ी पर मत चढ़ो, खिलते हुए फूलों को मत तोड़ो etc.

Both the Present Participle and the Auxiliary **हुआ** (which is the Past Participle form of **हो**) must agree with the Noun they qualify.

(c) Present Participles can also be used as Adverbs (usually as Adverbs of time and manner), in which case they have the oblique (-ए) form, and are often repeated :

वह पढ़ते-पढ़ते सो गई	'she fell asleep while reading'
उसने चलते-चलते मुझसे कहा	'while starting (going), he told me'
मैं दौड़ते-दौड़ते थक गया	'I got tired while (on account of) running'
देखते-देखते रात हो गई	'while looking on, the night fell'

(d) When a Present Participle is used as part of the Predicate, it has an adverbial sense, and consequently the oblique form :

मैंने राम को जाते (हुए) देखा	'I saw Rām (while he was) going'

उसने लड़की को गाते सुना 'he heard the girl (while she was) singing'

(e) With ही, a Present Participle (oblique) denotes 'immediately after', 'as soon as' :

उसके आते ही चोर भागा	'as soon as he came, the thief fled'
पाँच बजते ही दफ़्तर बंद हो गया	'the office closed as soon as it struck five'

(f) A Present Participle, like other Adjectives, can be used also as a Noun, in which case it is declined like an -आ ending Noun (See 90) :

डूबते को बचाओ	'save the drowning man'
वह रोतों को हँसाता है	'he makes the crying (persons) laugh'

242. (a) A Past Participle can be used as an ordinary Adjective with or without हुआ, हुई, हुए :

मैंने एक मरा (हुआ) साँप देखा	'I saw a dead snake'
जलती (हुई) तीली को मत छुओ	'do not touch the burning (match) stick
सूखे (हुए) पत्ते गिर रहे हैं	'dry (dried) leaves are falling'
पेड़ में फल लगे (हुए) हैं	'there are fruits on the tree' (used predicatively)

(b) It can be used, like a Present Participle, as a Noun :

मरों को मत मारो	'do not strike those already dead'
पढ़े-लिखे को क्या समझाया जाए ?	'what advice can be given to an educated (person) ?'

(c) The adverbial use of a Past Participle is similar to that of a Present Participle :

उसे गए (हुए) दो महीने हो गए	'it is two months since he left'
सीता फल लिए (हुए) आ रही है	'Sītā is coming with (literally, having taken) fruits'
मैं बैठे-बैठे थक गया	'I got tired of sitting (lit., continuously sitting)'

(d) गए बिना or (बिना गए), पढ़े बिना or (बिना पढ़े) etc. denote 'without going (having gone)', 'without reading (having read)', when बिना is a Preposition (or Post-Position). See 300. गए and पढ़े are here used as Nouns in the oblique form.

The Absolutive

243. The Absolutive is formed by combining together (without leaving space) the Verb कर 'do' with the root-form of the main Verb :

जाकर	'having gone'	खाकर	'having eaten'
सोकर	'having slept'	उठकर	'having got up'

The Verb कर itself forms its Absolutive by appending के : करके (and not कर कर) 'having done', कराके 'having got done' (causative, see chapter xii)

Note : (i) The Absolutive forms should always be written as one word : जाकर, खाकर, पढ़कर, etc., and not as जा कर, पढ़ कर etc. as some people often do write.

(ii) जा करके, खा करके are archaic and should be discarded; जाके, खाके are similarly to be avoided; आन कर for आकर is dialectic and should similarly be avoided.

(iii) Pairs of allied Verbs can form a 'Compound Absolutive :

खा-पीकर	'having eaten and drunk'
पढ़-लिखकर	'having read and written (studied)

244. (a) The Absolutive is generally adverbial in nature. As its name suggests, it is not affected by the gender, number or case of the subject or of the object. It has various significations :

मैं चाय पीकर जाऊँगा	'I shall go after taking tea' (time)
वह दौड़कर आया	'he came running' (manner)
यह सुनकर वह हँसा	'hearing this, he laughed' (cause)
तुम पढ़-लिखकर भी मूर्ख रहे	'you remained a fool, in spite of having been educated'

(b) The following special uses may be noted :

बहुत करके 'in all probability'

विशेषकर or ख़ासकर 'especially'

एक-एक करके 'one by one'

बढ़कर 'superior, better, etc. (See 135)

मैंने उसे भाई करके (archaic) माना 'I regarded him as my brother'

वह पुल से होकर गया 'he went over (through, via) the bridge'

सबेरे से (लेकर) शाम तक 'from dawn till dusk'

रंक से (लेकर) राजा तक 'from the pauper to the king'

For Passive and Impersonal forms, see Chapter XIV.

245. (a) Amongst Participles may be included the वाला forms. These also are made by putting वाला next to the Oblique Infinitive forms, and are adjectival in nature, denoting 'one who does' :

जाने वाला	'one who goes'
खाने वाला	'one who eats'
पढ़ने वाला	'one who reads' etc.

(b) When used as predicative words, they may imply futurity :

मैं कल मुंबई जाने वाला हूँ 'I am going to Mumbai to-morrow'

(c) वाला can also be appended to nouns in which case it denotes 'one who sells......', 'one who deals in........', 'one who is concerned with......' etc.

फलवाला 'fruit seller', बिजलीवाला 'electrician', चोरीवाला मुकदमा 'the case concerning the theft'

These, of course, are not Participles, but simple Adjectives made by appending the suffix -वाला [cf. (a) and (b) above].

(d) Being Adjectives, they are affected by Number and Gender of the Noun which they qualify (-वाला, -वाली, -वाले), or can be used as Nouns themselves (-वालों को etc.).

(e) -वाल, a variant of -वाला is attached to place-names for forming certain surnames, etc. :

प्रागवाल=प्रयागवाला 'hailing from प्रयाग'
अगरवाल=आगरावाला 'hailing from आगरा'

CHAPTER XII

CAUSATIVE VERBS

246. (a) As stated earlier (See 166), most of the Hindi Verbs may, by slightly modifying their forms, signify *Causation* of the action etc. denoted by them :

करना 'to do' – कराना 'to get done'

धोना 'to wash' – धुलाना 'to get washed'

सोना 'to sleep' – सुलाना 'to put to sleep'

These are called Causative or Causal Verbs.

(b) Since 'causing something to be done' is an action which must be directed towards somebody, all Causative Verbs are invariably Transitive.

(c) The Causatives are made by adding an –आ either to the bare root or to its modified form (See 249).

(d) A Causative Verb has the same forms (Voice, Moods etc.) as an ordinary Transitive Verb.

247. (a) Many Verbs have an additional Causal form, usually called 'the Second Causal' which is made by adding –वा to the bare root or to its modified form :

पढ़ना 'to learn', पढ़ाना 'to teach' (First Causal), पढ़वाना 'to cause to be taught' (Second Causal)

गिरना 'to fall', गिराना 'to fell' (First Causal), गिरवाना 'to cause to be felled' (Second Causal)

(b) It must, however, be remembered that the second causal form is restricted to such verbs whose first

causals denote real *activity* on the part of their 'doer', not merely 'getting something done'. Thus, the first causal of पढ़ना 'to study, to learn' is पढ़ाना 'to teach', which is a real activity on the part of the teacher, not merely 'making (the student) learn' (which can be done by anybody who is able to persuade or frighten the students to learn !). This verb, therefore, may form a second causal पढ़वाना which would mean 'to get a student taught (by a teacher)'. Similarly, the first causal of गिरना 'to fall' is गिराना 'to fell', which denotes an activity on the part of the person (a labourer etc.) who fells (a tree etc.), and not merely directing or persuading (a tree etc.) 'to fall'. This, accordingly, can have a second causal गिरवाना, which would mean 'to get (a tree etc.) felled (by a labourer etc.)'. On the other hand, in the case of a root like करना 'to do', the first causal 'कराना' 'to get done' does not denote an activity on the part of the subject, but merely an order or a direction to somebody (a servant etc.) to do something. This verb, therefore, cannot have a second causal. Its second causal form करवाना is (unfortunately) in existence, but is identical in meaning with the first causal कराना. Many such 'false' second causals are in common use. They have, in fact, been formed on the analogy of 'true' second causals (like पढ़वाना, गिरवाना etc.), and should be treated as mere alternative forms (which had better be discarded) of the first causals. Under 249, all the 'false' causals have been given in brackets.

248. There are also some 'false' first causals. These verbs, which look like the first causals of certain simple verbs are simple verbs themselves; while what look like the original verbs, are their passive forms. Thus काटना 'to cut' looks like the first causal of कटना, 'to be cut' (and has been mentioned as such by almost all the grammarians). But, as the meaning clearly indicates, कटना is the passive form of काटना, and not its 'root'. काटना consequently cannot be called a causative. कटाना 'to get (something) cut' is the first causal of काटना 'to cut', not the second causal of कटना as is commonly supposed. Verbs of the nature कटना, which have a passive meaning without having the normal passive formation (See Chapter XIV) may be called (from the point of view of Hindi), 'original passives'. They are always intransitive. Some of the frequently used original passives are :

कटना 'to be cut' (active form काटना 'to cut')

खुलना 'to come open' (active form खोलना 'to open')

बँधना 'to be tied or bound' (active form बाँधना 'to tie')

पिसना 'to be ground' (active form पीसना 'to grind')

For further particulars, see 274.

249. The first causal forms are made by appending an -आ (See 246- c) to the root which, in some cases, is slightly modified. The second causal is formed by appending a -वा (See 247 a) to the root, or to its modified form. The modification of the root is similar in both the cases.

(a) Roots ending in a consonant and having the first vowel short remain unchanged.

The second causal form given below in bracket is 'false' and may be regarded as identical with the first causal (See 248).

Simple		*1st Causal*		*2nd Causal*	
कर-ना	'to do',	करा-ना	'to get done',	करवा-ना	'to get done',
गिर-ना	'to fall',	गिरा-ना	'to fell',	गिरवा-ना	'to get felled',
पढ़-ना	'to learn',	पढ़ा-ना	'to teach',	पढ़वा-ना	'to get taught',
सुन-ना	'to hear'	सुना-ना	'to tell, 'to relate,'	सुनवा-ना	to cause to tell or relate',
उठ-ना	'to rise',	उठा-ना	'to raise',	उठवा-ना	'to get raised',
समझ-ना	'to understand',	समझा-ना	'to explain',	समझवा-ना	'to cause to explain'.

(b) If the first vowel of a root is long, it changes to the corresponding short. ए and ओ change to इ and उ respectively. But ऐ and औ remain unchanged :

Simple		*1st Causal*		*2nd Causal*	
जागना	'to wake',	जगाना	'to awaken',	जगवाना	'to cause to awaken',
जीतना	'to conquer',	जिताना	'to cause (help) 'to conquer',	जितवाना	'to cause to conquer',
घूमना	'to go round',	घुमाना	'to turn around',	घुमवाना	'to cause to turn around',
देखना	'to see',	दिखाना	'to show',	दिखवाना	'to cause to show',
सीखना	'to learn',	सिखाना	'to teach',	सिखवाना	'to cause to teach',
बोलना	'to speak',	बुलाना	'to call',	बुलवाना	'to make somebody call, to cause to speak',
तैरना	'to swim, to float',	तैराना	'to set afloat',	तैरवाना	'to cause to set afloat',
फैलना	'to stretch',	फैलाना	'to spread',	फैलवाना	'to cause to spread',

Simple		1st Causal		2nd Causal	
दौड़ना	'to run',	दौड़ाना	'to race' (tr.),	दौड़वाना	'to cause to race',
खौलना	'to boil' (intr.),	खौलाना	'to boil' (tr.),	खौलवाना	'to have boiled'.

Note : (i) दिखलाना for दिखाना and सिखलाना for सिखाना are Colloquial. The –ला forms should be restricted to the roots ending in a vowel [See (c) below.]

(ii) बोलना changes its meaning in the causal form. बुलाना 'to call' does not have a causal relation with बोलना 'to speak'. The latter, however, has the second causal form बुलवाना meaning 'to cause to speak'.

(iii) The root बैठना 'to sit' has five forms for the first causal : बैठाना, बिठाना, बिठलाना and बैठालना of which only the first two are acceptable.

(c) Roots ending in a long vowel shorten the same and append a –ला instead of an –आ in the first Causal. The second Causal, consequently, adds a –लवा instead of a –वा and ए and ओ change to इ and उ. In the following list, 'False' second causals are given in brackets.

Simple		*1st Causal*		*2nd Causal*	
सीना	'to sew',	सिलाना	'to get sewn',	(सिलवाना)	'to get sewn',
पीना	'to drink',	पिलाना	'to cause (give) to drink, to suckle',	(पिलवाना)	'to cause to give for drinking',
सोना	'to sleep',	सुलाना	'to put to sleep',	(सुलवाना)	'to cause to put to sleep',
धोना	'to wash',	धुलाना	'to get (something) washed',	(धुलवाना)	'to get washed',
देना	'to give,	दिलाना	'to cause to give',	(दिलवाना)	'to cause to give',
रोना	'to weep',	रुलाना	'to cause to weep',	(रुलवाना)	'to cause to weep'.

Note : (i) खाना 'to eat' has exceptional forms खिलाना and खिलवाना. खिलाना, however, is also the first Causal of खेलना 'to play' and of खिलना 'to blossom; to open'. Context alone would show the intended sense.

(ii) लेना 'to take' has the exceptional for लिवाना

(iii) बोना 'to sow' has the exceptional form बुआना or बुवाना. बोआना is dialectical.

(d) The following forms may be noted :

Active		Causal	Passive	
बेचना	'to sell' (tr.),	बिकवाना 'to cause to sell',	बिकना	'to sell' (intr.),
बनाना	'to make, prepare',	बनवाना 'to get made',	बनना	'to be made',
खोलना	'to open' (intr.),	खुलाना (खुलवाना) 'to cause to open',	खुलना	'to open' (intr.),
छोड़ना	'to leave',	छुड़ाना (छुड़वाना) 'to liberate',	छूटना	'to be discharged',
तोड़ना	'to break',	तुड़ाना (तुड़वाना) 'to cause to break',	टूटना	'to break' (intr.),
फोड़ना	'to burst' (tr.),	फुड़वाना 'to cause to burst',	फूटना	'to burst' (intr.),
फाड़ना	'to tear',	फड़वाना, फटवाना 'to cause to tear',	फटना	'to get torn'.

(e) कहाना the Causal of कहना 'to say' is passive and means 'to be called'. कहलाना is the alternative form which had better be restricted to mean 'to cause to tell'. [See Ch. XIV]

250. (a) As mentioned above, an Intransitive Verb becomes Transitive in the first Causal : बच्चा सोता है 'the child sleeps', नौकरानी बच्चे को सुलाती है 'the maid-servant puts the child to sleep'. The original Subject (बच्चा etc.) assumes the role of the Object, which, if Animate, is placed in the Oblique Case with को (See 97-b), and if Inanimate, in the Direct Case (See 94-C) : मजदूर पेड़ गिराता है 'the labourer fells the tree'.

(b) A Transitive Verb has two Objects in the first Causal—the original Object, and the original Subject. The original Object in such cases becomes the primary Object, and the original Subject becomes the secondary Object. The primary Object, of course, has the Direct form and the secondary Object has the Oblique form with को (See 94-c and 97-d) :

बच्चा दूध पीता है 'the child sucks (milk)'

माँ बच्चे को दूध पिलाती है 'the mother suckles the child'

Similarly, अध्यापक विद्यार्थियों को लिखना सिखाता है 'the teacher teaches the students how to write'.

(c) This rule, however, holds good only with such first Causals as denote real activity on the part of the Subject (of the Causal), and not mere causation (getting something done). Where mere causation is denoted, the secondary Object (original Subject) functions as an 'Agent' and has the Oblique form with से :

राम नौकर से काम कराता है	'Rām gets the work done by the servant'
मैं धोबी से कपड़े धुलाता हूँ	'I get the clothes washed by the washerman'

Neither 'Rām' nor 'I' does anything here, except to order or direct the servant and the washerman.

(d) When a Verb of the type (a) has the second Causal form, the original Subject remains as it was in the first Causal form, namely, an Object, but the Subject of the first Causal has a से :

बच्चा सोता है (original form) 'the child sleeps'

नौकरानी बच्चे को सुलाती है (first Causal) 'the maid-servant puts the child to sleep'

माँ नौकरानी से बच्चे को सुलवाती है (second Causal) 'the mother gets the child put to sleep by the maid-servant'

Similarly,

पेड़ गिरता है (original form) 'the tree falls'

नौकर पेड़ गिराता है (first Causal) 'the servant fells the tree'

राम नौकर से पेड़ गिरवाता है (second Causal) 'Rām gets the tree felled by the servant'

(e) In the case of a Verb of the type (b), the original Subject and the Object remain what they were in the first Causal, namely, secondary Object and primary Object, while the Subject of the first Causal has से :

विद्यार्थी लिखना सीखते हैं	(original form) 'the students learn to write'
अध्यापक विद्यार्थियों को लिखना सिखाता है	(first Causal) 'the teacher teaches the students to write'
प्रधानाध्यापक अध्यापक से विद्यार्थियों को लिखना सिखवाता है	(second Causal) 'the head master gets the teacher to teach the students to write'

251. (a) Some roots have no causal forms at all. Such are e.g. आना 'to come', जाना 'to go', होना 'to be', पाना 'to obtain'. Occasionally, they have a 'Substitute Causal', some other Verb functioning as a causal for them. Thus, भेजना 'to send (to make to go)' is a Substitute Causal of जाना 'to go'; करना 'to do, to make (to cause to be)' may function as a causal of होना 'to be'; and देना 'to give (to cause to obtain)' that of पाना 'to obtain'.

(b) लाना 'to bring' makes its first Causal with the help of लेना : लिवा लाना 'to cause to bring'.

Chapter XIII

Compound Verbs

252. Hindi has a large number of Compound Verbs. These, as already noted (See 167), are formed by combining two, sometimes three or more Verbs. Of the two (or more) Verbs of which a compound Verb consists, the first one usually is the main and the other (or the rest) subsidiary. The main Verb has either the root form, or the Participle form or the Infinitive form. Except when it is a Participle, the main root has the same for all Voices, Moods, Tenses etc. All changes due to Voice, Mood, Tense and Construction affect only the Subsidiary Verb. Thus :

वह गाने लगा	'he started singing'
वह गाने लगी	'she started singing'
हम गाने लगेंगे	'we shall start singing'
तुम गाने लगते हो	'you start singing'
मैं पढ़ चुका	'I have finished reading'
वह पढ़ चुकेगी	'she will have finished reading'
But, वह खाना खाता चला जा रहा है	'he is going on (continuously) eating'
वह खाती चली जा रही है	'she is going on eating'

भाव बढ़ते चले जा रहे हैं 'the prices are continuously rising,
or the prices are rising by leaps and bounds or
the prices are going on accelerating.

253. As already stated (See 170), the Subsidiary Verbs help to modify the 'aspect' or the nature of the action denoted by the main Verb :

सोना	'to sleep'	सो जाना	to fall asleep' (Effective Aspect; or Completive)
खाना	'to eat'	खाने लगना	'to start eating' (Inceptive or Inchoative Aspect)
आना	'to come'	आया करना	'to come frequently' (Frequentative Aspect)

वह आ रहा है 'he is coming' is Progressive Aspect with a special form. See 262.

Some Subsidiary Verbs help to change the Voice of the main Verb, usually from Active to Passive :

खोना 'to lose' खो (or खोया) जाना 'to get lost' See Chapter XIV.

254. The compound verbs may be divided into four groups according to the form of main verb ; viz (1) Bare Root (i.e. Absolutive without कर), (2) Infinitive, (3) Present Participle, and (4) Past participle.

The various aspects will be noted while discussing each group.

255. It is important to remember that, whether the main root is Transitive or Intransitive, a compound Verb admits of objectival construction (with a past participle) only if the Subsidiary is Transitive. Thus :

मैने चाय पी	'I took tea' (objectival construction)
मैने चाय पी ली	'I have taken tea' (objectival construction because ली is trans.)
But, मैं चाय पी चुका	'I have finished taking tea' (subj. constr. because चुका is intrans.)

1. Main Verb : Bare Root (Absolutive Form)

256. In the compound verbs of this class, the main Verb has the absolutive form without कर (See 243) which is identical with its root form, and remains unchanged. The subsidiary Verbs commonly used are as follows :

(a) आना 'to come' retains part of its own meaning while indicating completion of an action (denoted by the main Verb). It also denotes (with an Intransitive Verb) 'to come to' or 'to be about to', in which sense its past tense has the force of the present or the present perfect :

मैं काम कर आया 'I come having done the work , or (I return after completing the work)

मैं खाना खा आया 'I come having taken the meal , or (I come after finishing the meal)

मैं उसे देख आया हूँ	'I have come having seen him'
वह रो आया (मुहा.)	'He was (is) about to cry'
तुम बाज़ार हो आओ	'You go to the market and come back' (lit. 'you come back after having been to the market')

मैं मुंबई हो आया हूँ 'I have been to Mumbai'

हो आना means 'to have been (to a place)'

(b) लेना 'to take' + आना gives लाना 'to bring', although ले आना 'to fetch' is also in use. (Note the difference in the meaning). लाना does not consequently admit of objectival construction in the past tense [See 199 (i)].

(c) जाना 'to go' indicates 'completion' besides making passives (Chapter XIV) :

मैं सारा दूध पी जाऊँगा	'I shall drink off the entire milk'
वह पूरी किताब पढ़ गया	'he read the entire book'
सीता आ गई	'Sītā has come'

In some cases, जाना retains part of its own meaning besides denoting completion :

नौकर अपना काम कर गया है 'the servant has done his work and gone'

धोबी कपड़े ले गया 'the washerman took away the clothes'

(d) उठना 'to arise, to get up' indicates '(suddenly) start to...'

वह गा उठा '(suddenly) he started singing'

बच्चा रो उठा 'the child (suddenly, unexpectedly) started crying'

(e) बैठना 'to sit' indicates 'to do something (undesirable in desperation, without forethought, or suddenly, or completely, or forcibly':

उसे तंग मत करो, नहीं तो मार बैठेगा	'do not bother him otherwise he will (get desperate and) strike'
मैं यह क्या कर बैठा !	''what (aweful thing) have I done !'
वह सब कुछ खो बैठा	'he lost everything'
वह उठ बैठा	'he suddenly got up'

(f) लेना 'to take' denotes 'completion' of some action, mainly 'for, in the interest of oneself' :

मैने खा लिया	'I have taken my meal'
सो लेना	'to finish off sleeping'
रो लेना	'to finish off crying'
ले लेना	'to take away (for oneself)'

The compound हो लेना 'to be completed' is passive :

यह काम हो ले, तब हम चलेंगे 'we shall go after this work is done'

However, in the phrase साथ हो लेना 'to accompany', it is Active :

मैं उसके साथ हो लिया 'I accompanied him'.

(g) देना 'to give' denotes 'completion' of an action 'for someone else' :

मैंने आपका काम कर दिया	'I (have) completed your work (for you)'
वह मुझे अपनी किताब दे देगा	'he will give (away) his book to me'

(Note : देना as main verb, as well as subsidiary)

देना may aiso denote 'to start to.....' with an Intransitive main Verb :

वह रो दिया	'he started crying'
वह चल दिया	'he started to go'

otice the difference :

मैंने पत्र पढ़ लिया	'I read the letter'
मैने पत्र पढ़ दिया	'I read out the letter (for someone who could not or would not read it himself)'

(h) पड़ना 'to fall' denotes 'suddenness, chance, happening :

वह हँस पड़ा	'he burst out laughing'
मैं गिर पड़ा	'I fell down (accidentally)

It also makes passives with the added sense of 'happening' :

ऐसा जान पड़ता है	'it seems.....'
दूर पर पहाड़ दीख पड़ा (now also दिखाई पड़ा)	'at a distance, a mountain came into view'

आ पड़ना means 'to befall, to happen to come (unexpectedly)'

बन 'to be made' + पड़ना means 'to be possible' :

मुझसे जो बन पड़ा, मैने किया 'I did whatever I could'

(i) डालना 'to throw' is combined with Transitive Verbs and indicates 'completion' with vehemence and within a short time :

उसने पेड़ काट डाला	'he cut away the tree'
बच्चे ने शीशा तोड़ डाला	'the child broke the mirror to pieces'

Similarly, मार डालना 'to kill off', खा डालना 'eat up', पी डालना 'to drink off' etc.

(j) रहना 'to live, to continue' is used for forming the progressive aspect. See 262.

(k) निकलना 'to emerge, to come out' denotes 'to happen to....', 'to start to.....'

गाड़ी चल निकली	'the carriage (or train) started moving'
मेरा मित्र इधर आ निकला	'my friend happened to come this side'

(l) सकना, which is not used independently, denotes 'to be able to.....'. This is one of the most frequently used subsidiaries (intransitive) :

मैं गा सकता हूँ	'I can sing'
क्या वह आ सकेगा?	'will he be able to come?

(m) चुकना 'to be finished or exhausted' (passive) denotes 'completion'. As a Subsidiary, it is Active and Intransitive :

वह जब पढ़ चुका, तब उठा	'he got up only after he had finished reading'
कल तक मैं यह काम कर चुकूँगा	'I shall have finished this work by tomorrow'

(n) मरना 'to die' is, as a Subsidiary, combined with such main Verbs as जल 'burn', डूब 'be drowned'

वह जल मरा 'he was burnt (or burnt himself) to death'

वह डूब मरा 'he drowned himself'

आ मरना and जा मरना denote unwanted or undesirable coming and going.

(o) मारना 'to beat or kill' as a Subsidiary denotes thoughtlessness' or 'carelessness' :

तुमने यह क्या लिख मारा ?	'what nonsense have you written ?'

(p) पाना 'to find, to obtain' is synonymous with सकना. The subejct, however, does not attach को (or-ए) :

वह शाम तक नहीं आ पाएगा	'he will not be able to come by this evening'
मैं अपना काम नहीं कर पाया	'I could not do my work'

(q) चलना 'to move' as a Subsidiary denotes 'beginning' :

रातें लंबी हो चलीं 'nights began growing longer'

वह बूढ़ा हो चला 'he is growing old'

It retains its own meaning in such compounds as ले चलना 'take away', (lit. 'take and go'), बढ़ चलना 'to proceed' etc.

(r) रखना 'to keep, to place' as a Subsidiary denotes 'priority or precedence (in time)' :

मैंने पत्र लिख रखा है	'I have kept the letter ready (written)'
मैंने नौकर से कह रखा है	'I have given standing instructions to the servant'

2. Main Verb : Infinitive

257. This group can be divided into two sub-groups :

(a) where the main Verb has an unmodified infinitive form and

(b) where the main Verb has the oblique form (i.e. -ने instead of -ना of the Infinitive).

258. The more important subsidiaries combined with a main Verb in unmodified Infinitive form are as follows :

(a) चाहना 'to want' retains its meaning. See 237-c note (i) :

मैं जाना चाहता हूँ	'I want to go'
लड़का गेंद से खेलना चाहता है	'the boy wants to play with a ball'

दस बजना चाहते हैं [also बजा चाहते हैं (See 261)] 'it is about to strike ten', [lit. 'the ten (hours) want to strike']

(b) With the Verbs पड़ना, होना and चाहिए. the Infinitive is used as an Adjective. See 238 and 270.

259. The subsidiaries frequently combined with a main Verb in the oblique form are :

(a) लगना (Intransitive) denotes 'to begin to....', and is very frequently used :

वह जाने लगा	'he started (to go)'

वह ज़मीन खोदने लगा	'he began to dig the ground'

(b) देना 'to give' denotes 'to permit to....', 'to let.....' :

राम को पढ़ने दो	'let Rām study'
मुझे जाने दीजिए	'please allow me to go'
मैंने उसे बात नहीं करने दी	'I did not allow him to say any thing'

(c) पाना 'to obtain' denotes 'to be able to', 'to be permitted to...' (usually negative) :

मैं कुछ नहीं करने पाया	'I was not able to do anything'
तुम नहीं जाने पाओगे	'you will not be allowed to go'

3. Main Verb : Present Participle

260. The main Verb as a Present Participle is affected by the Number and the Gender of the subject, or of the object. Compound Verbs with the main Verb in the Present Participle form have the following subsidiaries :

(a) जाना denotes 'to go on doing something' :

रोग बढ़ता जाता है 'the malady goes on aggravating'

(b) रहना denotes 'continue to do something *as a habit*' :

वह सबेरे से शाम तक काम करता रहता है	'he keeps working from morning till evening'

Note : जाना compounds refer to a *particular act* and रहना compounds to a *habit.*

For the progressive use of रहना, see 262.

(c) आना denotes 'continuity' from some past time until the present and into the future :

हम बरसों से यहाँ रहते आए हैं — 'we have been living here for years'

The sense is almost that of a present perfect. The compound is used only in the present perfect and past perfect.

(d) बनना denotes 'possible to do' (passive, see 274).

The present participle has the oblique form, and has the sense of a Noun :

मुझसे वहाँ जाते नहीं बनता 'I do not find it possible (or desirable) to go there'

(जाते in the above sentence is adverbial or absolutive (cf. 241-d).

4. Main Verb : Past Participle

261. The main Verb as past participle is affected by the Number and Gender of the subject, or of the object.

The important subsidiaries are as follows :

(a) आना retains its meaning 'to come', while denoting 'imminence' or 'immediacy' .

शत्रु चढ़ा आता है 'the enemy is advancing (on us)'

बादल घिरे आते हैं 'clouds are fast gathering'

चला आना means 'to come away' or 'to come this way'

(b) जाना combined with an Intransitive main Verb denotes 'going to...', 'about to...' :

मैं दर्द से मरा जा रहा हूँ 'I am about to die of pain'

गाड़ी अभी आई जाती है 'the train is about to come'

चला जाना means 'to go away'

Note : This use of जाना with a past participle is not to be confused with the passive forms. See 272

(c) पड़ना 'to fall down' is usually combined with Verbs having a similar meaning, viz. 'to fall down' and denotes 'about to...', 'going to....' :

लड़की गिरी पड़ती है 'the girl is about to fall down'

मैं नदी में कूदा पड़ता हूँ 'I am going to jump into the river'

(d) करना denotes 'frequency' or 'habitual action' :

ध्यान से पढ़ा करो '(make it a habit to) read attentively'

देखकर चला करो '(always) look about when you walk'

(e) रहना combined with a past participle (having a passive sense) denotes 'continuity of a state' :

वह खाट पर पड़ा रहा 'he kept lying on the bed'

किताब मेज़ पर रखी रहती है 'the book is always lying on the table'

(f) चाहना 'to want' denotes 'imminence' :

वर्षा आया चाहती है	'it is about to start raining'
दस बजा चाहते हैं	'it is about to strike ten'

With the following subsidiaries, the main Verb has the oblique form of the past participle :

(g) जाना denotes 'continuity or imminent completion' :

अपना काम किए जाओ	'continue to do your work'
साँप मेंढक को निगले जाता है	'the snake is about to swallow up the frog'
वह मेरी किताबें लिए जाता है	'he is taking away my books'

(h) लेना denotes 'imminent completion of something for oneself' :

मैं यह पाठ अभी पढ़े लेता हूँ	'I shall read this lesson in no time'
वह सब खाना खाए लेता है	'he is about to finish off the entire food'

(i) देना similarly denotes 'imminent completion of an action for someone else' :

मैं आपका काम अभी किए देता हूँ 'I shall finish your work in no time'

(j) डालना denotes 'imminent completion :

डाकू मुझे मारे डालते हैं	'the robbers are about to kill me'

(k) रहना 'denotes 'continuity of a state or of a completed action' :

वह सदा पिए रहता है 'he is always drunk'

वह कोट पहने रहता है 'he always has a coat on'

Note : (i) Compound Verbs noted in (a)–(d) can be used only in the imperative, in the present or in the habitual past. Those noted in (g)–(i) can be used only in the present and the habitual past. चला आना (a) and चला जाना (b), however, can be used without restriction.

(ii) It will be seen from the above discussion that the aspects most frequently met with in Hindi are those of completion, frequency, beginning, continuity, permission, desire etc. The technical names for these are, in order : Effective (Completive), Frequentative (or Iterative), Inceptive (or Inchoative), Continuative, Permissive and Desiderative.

Apart from the Terminate aspect, which has no special forms (See 170-d), the most important aspect, however, is the Progressive which is discussed below in detail.

Progressive Form (रहना)

262. (a) रहना as stated above (See 256-i, 260-b, 261-e and k) can be combined with a main Verb which is

either in the absolutive (root) form, or in the present participle form or in the past participle form :

वह जा रहा है	'he is going'
वह जाता रहता है	'he keeps going' (habitually)
वह बैठा रहता है	'he keeps sitting'
वह कोट पहने रहता है	'he keeps wearing a coat'

(b) Of these, (1) alone denotes an action in progress or in process, not yet completed. Of the other three forms, (2) denotes a habit (not an action in progress), while (3) and (4) denote continuity of a state. Only (1), therefore, can form the progressive aspect.

(c) It is to be noted that, while (2), (3) and (4) can be used in all Tenses and Moods (जाता रहेगा, चलता रहा, बैठे रहे, पहने रहा होता etc.) in the progressive sense, the Subsidiary रहना is always in the past participle form (with the usual fem. and pl. modifications). Besides, it can be used only in the present and the habitual past (जा रहा है, जा रहा था) or in the Subjective forms : आता हो, आता होता, आता होगा, आ रहा हो, आ रहा होता, आ रहा होगा.

(d) In fact, आ रहा is to be regarded as a past participle form of the compound आ+रहना, and as equivalent to आता हुआ. This is clear from the fact that a present participle, when used as an Adjective denotes the progressive aspect with the help of forms like आता हुआ, जाता हुआ etc. (See 241).

It may also be noted that the rare progressive of the simple past (when used as future conditional) is आता हुआ. (See 322-C).

(e) It is evident from the above that Hindi Verbs have a regular progressive form only in those Tenses and Moods which are made with the help of a present participle. These are :

वह जाता है (जा रहा है)	Present Indicative
वह जाता था (जा रहा था)	Habitual Past Indicative
वह जाता हो (जा रहा हो)	Present Potential
वह जाता होता (जा रहा होता)	Present Contingent
वह जाता होगा (जा रहा होगा)	Present Presumptive

The रहा forms in these Tenses are, of course, of the nature of a compound Verb. But, having a special form and being so frequently used, they are on par with the common forms (जाता है etc.).

263. Of the remaining Moods and Tenses :

(1) the Imperative has no progressive form;

(2) the Indicative Past has no progressive form, except the rare conditional आता हुआ [See 262-d and 322-c];

(3) the Indicative Future progressive is identical with the presumptive progressive जा रहा होगा (but, obviously, for fear of confusion, it is seldom used);

(4) the Present Perfect has no progressive form;

(5) the Past Perfect has no progressive form;

(6) the Optative has no progressive form;

(7) the Past Potential has no progressive form;

(8) the Past Presumptive has no progressive form;

(9) the Past Contingent has no progressive form;

(10) the Past Participle has no progressive form;

(11) the Present Participle, when used as an Adjective, makes its progressive either with हुआ (जाता हुआ) or, less commonly with रहा (जा रहा, see 262-d and 326) ;

(12) the Infinitive has no progressive form ;

(13) the Progressive forms of compound Verbs are made by putting the Subsidiary Verbs in the progressive, where possible;

(14) the Progressive forms of Passive are similarly made by putting जाना in the progressive, where possible.

Verbs Compounded with Nouns or Adjectives

264. (a) There are a number of Nouns and Adjectives which can be combined with Verbs like करना 'to do', होना 'to be', and देना 'to give' for denoting a *single verbal idea*. Thus :

क्षमा 'forgiveness' + करना 'to do' denotes 'to forgive'

याद 'memory' + होना 'to be' denotes 'to remember' दिखाई 'view, sight' + देना 'to give' denotes 'to be seen, to come to view'.

(b) It is important to remember that Nouns or Adjectives, when combined with a Verb; forego their independent existence and become a part of the Verb. They have, consequently, no grammatical relation with any other word in the sentence. Thus, in a sentence like मैं राम को क्षमा करता हूँ 'I forgive Rām', the Noun क्षमा is a component of the Verb, and is not related to मैं or राम nor is it the object of करना. राम, obviously, is the object of the Verb क्षमा करना. Further, we cannot regard क्षमा either as the primary object of the Verb करना (because करना does not take two obejcts), or as a predicative word referring to the object (because क्षमा and राम do not refer to the same thing (See 64).

(c) In contrast with the above, in a sentence like मैं भोजन करता हूँ 'I take meal', भोजन करना is not compound since here भोजन is obviously the object of करना and has its own existence. In the same way, काम करना 'to do work' is not a compound since काम does have an independent existence in such sentences as मैंने आपका काम किया 'I did your work' (where काम is related to आप and is not a component of the Verb).

(d) It is not, therefore, justifiable to regard every Verb

that is frequently combined with a Noun or an adjective, as a Compound. The name 'Compound (Verb)' must be restricted to the Verbs of the type of क्षमा करना. No rules, however, can be laid down for identifying a true Compound. It is purely a matter of usage.

265. The verbs most frequently combining with a Noun or an Adjective are करना, होना, आना, रहना, पड़ना and लगना.

Some of the frequently used compound made with करना are :

स्वीकार करना 'to accept, to admit'

क्षमा करना 'to forgive'

आरंभ (शुरू) करना 'to begin'

विदा करना 'to see off, to bid farewell to'

All these are Transitive. The Objects, if animate, have the oblique case with को (or –ए); if inanimate, they are in the direct case :

मैंने चोर को क्षमा किया 'I forgave the thief' (neutral construction)

पाठ आरंभ करो 'begin the lesson'

उसने मित्र को विदा किया 'he saw the friend off'

याद करना 'to recall' and याद रखना 'to keep in memory' may also be noted [cf. याद होना or रहना, noted under 266 (a) and (d) below] :

मैंने ईश्वर को याद किया	'I recalled (i.e. prayed) to God'
राम ने यह बात याद रखी	'Rām (always) remembered this'
But, मुझे अपने घर की याद आई	'I thought of my home' is not a compound

266. होना, आना, लगना and रहना form Intransitive compounds usually by combining with Nouns. Most of these compounds are of a passive nature although of active formation. The action, state etc. denoted by them is represented as experienced, suffered, enjoyed, felt etc. by, or happening to, the subject which is placed in the oblique case with को or-ए (See 97).

Whatever the subject suffers or experiences, or whatever happens to him, is represented as taking place of itself, not as done by anybody. The thing suffered or experienced is placed in the direct case and the Verb agrees with it.

(a) होना forms a large number of such compounds :

दुःख होना	'to feel unhappy'
संतोष होना	'to feel satisfied'
अधिकार होना	'to have (enjoy) the right'
याद होना	'to happen to remember'
पता होना	'to happen to know'
काम होना	'to have to do'

होश होना	'to be in senses'
बुख़ार होना	'to have fever'

Examples :

मुझे इस बात पर दुःख हुआ	'I felt unhappy (at this)'
राम को संतोष है	'Rām is satisfied'
सबको एक-सा अधिकार है	'all have the same right'
मुझे याद है	'I remember'
मुझे पता है	'I know'
उसे बहुत काम है	'he has a lot do '
बच्चे को बुख़ार है	'the child has fever'
उसे होश नहीं है	'he is not in his senses (has swooned)'

Note : A few compounds of **होना** which do not refer to a thing suffered, experienced etc. are Active :

आरंभ (or शुरू) होना	'to begin' (Intransitive)
विदा होना	'to take leave'

Examples :

मेरी पढ़ाई कल शुरू होगी	'my studies will begin to-morrow'
हम मित्रों से विदा हुए	'we took leave of our friends'

(b) आना similarly denotes 'to get (intrans.).....', or '(to begin) to feel.....: :

क्रोध (or गुस्सा) आना	'to get angry'
लज्जा आना	'to (begin to) feel ashamed'
याद आना	'to recall'
बुख़ार आना	'to get fever'
होश आना	'to come to (regain) senses'
दया आना	'to feel pity'

Examples :

पिता को क्रोध (गुस्सा) आया	'father got angry'
लड़की को लज्जा आई	'the girl felt ashamed'
हाँ, अब मुझे वह घटना याद आ गई	'yes, now I recalled that incident'
उसे रोज़ बुखार आता है	'he gets fever everyday'
उसे जल्दी ही होश आ गया	'he regained his senses within no time'
माँ को भिखारी पर दया आई	'mother felt pity for the beggar'

Note : काम आना 'to be of use'= काम में आना 'to come into use' :

यह किताब मेरे किस काम आएगी?	'of what use will this book be to me ?'

(c) लगना combines with Adjectives as well as with Nouns :

भूख लगना 'to feel hungry', प्यास लगना 'to feel thirsty',

अच्छा लगना 'to like', बुरा लगना 'to dislike',

पता लगना 'to come to know'

Note : Adjectives when combined with लगना agree with the object in Gender and Number :

बच्चे को भूख लगी है	'the child is hungry'
क्या आपको प्यास लगी है ?	'are you feeling thirsty ?'
राम को फल अच्छे लगते हैं	'Rām likes fruits'
मुझे शोर बुरा लगता है	'I dislike noise'
हमें पता लगा है कि....	'we have come to know that...'

(d) रहना denotes 'continuity' :

याद रहना	'to continue to remember'
बुख़ार रहना	'to have constant fever'
होश रहना	'to remain in senses'

Examples :

मुझे (सदा) आपकी सलाह याद रहेगी	'I shall always remember your advice'
उसे बुखार रहता है	'he has constant fever'
गुस्से में उसे होश नहीं रहता	'whenever he is angry, he does not remain in his senses'

267. देना and पड़ना are combined with certain Abstract Nouns (derived from Verbs) ending in –आई [App.I- 8 (5)] :

दिखाई देना or पड़ना	'to come into view, to be seen'
सुनाई देना or पड़ना	'to be heard'

Examples :

इस अँधेरे में मुझे कुछ दिखाई नहीं देता/पड़ता	'I cannot see anything in this darkness'
वन में जाते हुए उसे एक शेर दिखाई दिया/पड़ा	'he happened to see a lion while going through the forest'

268. The Verbs discussed above differ from the normal passive Verbs in as much as the latter are formed by combining a past participle with the subsidiary जाना (or are passive by nature) and have their logical subject always in the oblique form with से. Also, the normal passives denote *action* on the part of their logical subject, not experience. See next chapter.

269. The following exceptional compounds are noteworthy :

(a) पड़ना is also combined with the roots देख (दीख), सुन and जान and with the Adjective मालूम 'known' (and has the same sense as in 267) :

देख or दीख पड़ना = दिखाई पड़ना 'to be seen'

सुन पड़ना = सुनाई पड़ना "to be heard'

जान पड़ना and मालूम पड़ना (होना) denote 'to seem' or 'to become known' :

ऐसा जान पड़ता है.......	'it seems .....'
यह बात मुझे अब मालूम पड़ी/हुई	'I came to know this only now' (lit. this became known to me only now)'

(b) दीखना 'to be seen' can combine with any object; it has the same sense as दिखाई देना (दिखना is dialectic and should be avoided).

(c) मिलना 'to meet', when combined with an object, has a passive sense, 'to be found or obtained or given or to be met' :

मुझे सड़क पर एक रुपया पड़ा मिला	I found a rupee (lying) on the road'
यह किताब मुझे इनाम में मिली	'I got this book as a prize'
राम को कड़ी सज़ा मिली	'a severe punishment was given to Rām'
मुझे स्टेशन पर अपना मित्र मिला	'I happened to meet my friend at the station'
But, मैं अपने मित्र से मिला	'I met (visited) my friend'

(d) होना denotes 'to happen' :

बच्चे को क्या हुआ ?	'what happened to the child ?'
Similarly,... को कुछ हुआ	'something happened (to)....'

270. (a) पड़ना and होना (and the past form — था) combine with infinitives (as already noted in 238) and denote 'necessity, obligation, requirement' etc. The compounds thus made are passive in meaning. The subject has को (or -ए):

राम को जाना पड़ा	'Rām had to go'
मुझे मुंबई जाना होगा	'I shall have to go to Mumbai'
नौकर को बाज़ार जाना था	'the servant had to go to the market'

Note : The Infinitives here are used as Abstract Nouns.

(b) However, when an Infinitive is Transitive, it is used as an Adjective to its object and changes its ending -ना to -नी or -ने accordingly, if the object is Feminine (sg. or pl.) or Masculine pl. The subsidiaries also agree with the object in Number and Gender :

लड़के को दवा पीनी/खानी पड़ेगी	'the boy will have to take medicine'
मुझे तीन पत्र लिखने थे	'I had to write three letters'

Note : It is not correct to say बच्चे को दवा पीना/खाना पड़ी or मुझे तीन पत्र लिखना था or even लिखना थे, as is sometimes done on the analogy of Intransitive Infinitives (जाना पड़ेगा, जाना था etc., [See (a) above], which are Nouns.

(c) चाहिए 'is wanted' or 'ought to be.....' is a true

passive (See 277). It can be combined with a Noun in the first sense ('is wanted') and with an Infinitive (noun, if Intransitive; and Adjective, if Transitive) in the second sense. The subejct has को (or -ए) :

राम को किताबें चाहिए	'Rām wants books' (lit., books are wanted by (for) Rām)'
तुम्हें क्या चाहिए?	'what do you want ?' (what is wanted by you ?)
आपको जाना चाहिए	'you ought to go' (Infinitive Noun)
आपको किताबें पढ़नी चाहिए	'you ought to read books' (Infinitive Adjective)

Note : (i) किताबें पढ़ना चाहिए is as incorrect as दवा पीना/खाना पड़ेगा [See (b) above.]

(ii) However, चाहिए does not modify (as पढ़ना and होना do). चाहिएँ as a plural of चाहिए (आपको किताबें पढ़नी चाहिएँ) is occasionally met with, but had better be discarded (See 258-b and 238 note (i).

(d) आना in the sense 'to be known' usually combines with Infinitives and some pronouns like क्या, कुछ etc. :

तुमको पढ़ना आता है ?	'do you know how to read ?'
मुझे कुछ नहीं आता	'I know nothing'
लड़के को बोलना भी नहीं आता	'the boy doesn't even know how to speak'

CHAPTER XIV

THE PASSIVE AND THE IMPERSONAL

271. The Passive Voice has already (See 1.71-b) been defined as the form of a Verb which represents the subject as acted upon. The grammatical subject ('of which something has been said') in this voice is the logical object—the person or the thing towards whom the action is directed. The logical subject—the doer—is not always mentioned. But when the logical subject is mentioned, it has invariably the oblique form with से. Only Transitive Verbs can have Passive Voice.

(a) In a sentence like शत्रु मारा गया 'the enemy was killed', the logical subject (one who kills the enemy) is not mentioned, but can be guessed ('by us', 'by the hero' etc.). The grammatical subject (about whom something has been said) is शत्रु 'the enemy' who has been acted upon (killed). शत्रु, therefore, is the real object, towards whom the action of killing, has been directed.

(b) In a sentence like मुझसे चाय नहीं पी जाती ['I cannot take tea' (literally, 'tea cannot be drunk by me'), 'tea' is the grammatical subject. But it is, in fact, the object of 'drink'. The logical subject is 'I', which is mentioned here and has the oblique form with 'से'

(c) In both the above sentences, the Objects (शत्रु and चाय) are in the Direct case and the Verbs (मारा गया and पी जाती) agree with them in Number, Gender and Person. The construction, thus, is objectival. A Passive does not admit of subjectival construction, because the logical Subject is always in the Oblique Case.

The Passive, however, does have the neutral construction where the Verb has masc. third person, singular form, agreeing neither with the logical Subject (which is seldom mentioned), nor with the Object. This, for example, is the case in कमला को बुलाया गया 'Kamalā was called' (literally, 'with reference to Kamalā, it was called'). Who called Kamalā, is not mentioned and 'Kamalā', the Object has the Oblique Case with को. This construction is commonly used when the Object is Animate, although कमला बुलाई गई is equally correct.

272. (a) But whatever the construction, the formation of Passive Voice is regular. It is simply made by combining the Verb जाना 'to go' with the Past Participle of the main root :

खाना	'to eat'	—	खाया जाना	'to be eaten'
पढ़ना	'to read'	—	पढ़ा जाना	'to be read'
करना	'to do'	—	किया जाना	'to be done'
				etc.

(b) The Compound Verb thus made is treated like an ordinary Verb, the Past Participle (main Verb) agreeing with the Object in Number and Gender and the subsidiary जाना being modified to form Aspect, Mood and Tense (cf. 261) :

शत्रु मारा जाता है	'the enemy is killed' (Present Indicative)
शत्रु मारा जा रहा है	'the enemy is being killed' (Present Progressive)'
शत्रु मारा गया	'the enemy was killed' (Past In-dicative)
शत्रु मारा जाएगा	'the enemy will be killed (Future Indicative)
शत्रु मारा जाए	'the enemy should be killed' (Optative) etc.

The Infinitive form is मारा जाना, the Present Participle is मारा जाता हुआ, and Past Participle is मारा गया (or हुआ). See 326.

(c) If the main Verb has two Objects, the secondary Object has को (or-ए with Pronouns) and the Primary Object is put in the Direct Case, with which the Verb agrees :

राम को किताबें दी गईं 'books were given to Rām'

273. (a) It is not usual to mention the logical Subject (the 'doer') of a Passive Verb, unless absolutely

necessary. The Subject, thus, has to be mentioned when its ability or inability to do something is expressed :

मुझसे चाय नहीं पी जाती	'I cannot take tea'
राम से काम नहीं किया जाता	'Rām cannot do work'
तुमसे यह संदूक उठाया जाए, तो उठाओ	'lift this box if you can'

The 'doer', if mentioned, has से.

(b) Apart from the above ('ability'-'inability' case), a logical Subject may sometimes have to be mentioned for the sake of clarity etc. In such cases, से may be substituted by के हाथ or के हाथों 'at the hands of....', or, in affected style, by के द्‌वारा.

राम के हाथ (हाथों) शत्रु मारा गया

राम के द्‌वारा शत्रु मारा गया (affected style)

(c) Subjectless Passives are much more frequent :

(यह) कहा जाता है कि...	'it is said that.........'
सुना गया है कि.......	'it has been heard that......'
खबर फैलाई गई है	'the news has been spread'
अफ़वाह उड़ाई गई है	'the rumour has been circulated'

274. (a) Apart from the जाना passives discussed above, there are a large number of Verbs which are Passive by

nature (without the help of a subsidiary or nominal compound). Some of these have been mentioned in 248 and 249 (d) :

कटना	'to be cut'	खुलना	'to come open'
बँधना	'to be tied'	पिसना	'to be ground'
बिकना	'to sell' (Intransitive)		'to be sold'
बनना	'to be made or done'	खिंचना	'to be pulled or drawn'
छूटना	' to be released, left or dropped'		
टूटना	'to be broken'	फूटना	'to be split, to burst' (Intransitive)
पिटना	'to be thrashed'	लुटना	'to be robbed'
छिदना	'to be pierced'	सिंचना	'to be watered'

(b) All these are, of course, Intransitive in form. Their Active forms are naturally Transitive. Both the Passive and the Active forms now exist as independent Verbs, the Passive usually having short vowels and the Active having the corresponding long vowels :

Passive		*Active*	
कटना	is related to	काटना	'to cut'
खुलना	- do -	खोलना	'to open' (Cf. 249-d)
बँधना	-do-	बाँधना	'to tie, to bind'
पिसना	-do-	पीसना	'to grind, to powder'
बिकना	-do-	बेचना	'to sell' (transitive)

बनना	is related to	बनाना	'to make' (transitive)
खिंचना	-do-	खींचना	'to pull, to draw'
छूटना	-do-	छोड़ना	'to leave, to release'
टूटना	-do-	तोड़ना	'to break' (transitive)
फूटना	-do-	फोड़ना	'to split' (transitive)
पिटना	-do-	पीटना	'to beat, to thrash'
लुटना	-do-	लूटना	'to rob'
छिदना	-do-	छेदना	'to pierce'
सिंचना	-do-	सींचना	'to water'

(c) The Active forms are used like ordinary Transitive Verbs. They are not Causals (See 248) and they can form a Passive as well : काटा जाना, खोला जाना, बाँधा जाना, etc. These जाना Passives differ from the natural Passives [noted in (a) above] in signification. The Natural Passives represent the action as happening of itself—spontaneously, and naturally : there is not the slightest hint of its being done by some body. Hence, the doer is not mentioned :

पेड़ कट रहा है	'the tree is getting cut'
किताबें नहीं बिकीं	'the books did not sell' (Intransitive)
तुम पिटोगे	'you will get thrashed'

The जाना Passives, on the other hand, represent the

action as being performed by a doer who may or may not be mentioned, but can be guessed :

पेड़ काटा जा रहा है 'the tree is being cut (by the labourer)'

किताबें बेची गई हैं 'the books have been sold (by the book-seller)'

तुम पीटे जाओगे 'you will be thrashed (by the father)'

(d) The Passive Verbs of the कटना type are usually called 'Neuter Verbs'. It would, perhaps, be better to call these Verbs 'Natural Passives' or 'Original passives'.

(e) It is, however, to be noted that when ability or inability to do something is to be denoted, even a Natural Passive needs a logical subject, which, as usual, has the Oblique form with से :

यह पेड़ मुझसे नहीं कटता 'I am not able to cut this tree'

ये किताबें तुमसे नहीं बिकेंगी 'you will not be able to sell these books'

Compare : मुझसे चाय नहीं पी जाती as discussed earlier (See 273-a).

Note : With a first person doer, 'inability' to do something may imply 'unwillingness' : वह पेड़ मुझसे नहीं कटता may mean 'I am not willing to undertake the heavy task of cutting this tree'.

(f) बनना 'to be made' is also used in the sense 'possible to do' when it is usually combined with the Subsidiary पड़ना (See 256-h). The subject, as in (e) is almost always mentioned :

मुझसे जो बन पड़ा, करूँगा or, मुझसे जो बन पड़ेगा, करूँगा	'I will do whatever is possible for me to do' (or 'whatever I am capable of doing')
तुमसे कुछ न बनेगा (बन पड़ेगा)	'you won't be able to do anything'

In the same sense, बनना is also used as a subsidiary for forming such compounds as देखते बनना, करते बनना : See 260-d.

275. The Verb होना 'to be' is used both as Active and as Passive. As Passive, it means 'to be caused or made to happen' :

मुझसे क्या अपराध हुआ	'what offence did I commit?' (literally, 'what offence was committed by me?)

276. होना 'to happen', मिलना 'to be found or met with', and दीखना 'to be seen' have already been noted above (See 269 b-c-d) as Passive denoting experience etc. मिलना 'to meet' is also Active. But दीखना is an original Passive derived from देखना 'to see'. It is, however, used only as a Passive of experience. (See 269-b).

277. चाहिए is specially to be noted. It has already been discussed in 270 c. चाहिए is, in fact, a true passive

derived from चाहना 'to want'. In form, it is an old indicative present passive, in third person singular. The plural form could be चाहिएँ. But चाहिए is now felt as an isolated and unchangeable form, so चाहिएँ is incorrect.

The Impersonal Voice

278. The Impersonal Voice, as stated earlier (See 171-c), is restricted to Intransitive Verbs, and is always in the neutral construction (See 174-c) being always in the third person singular masculine form. The Verb has the form of a जाना passive, viz. past participle of the main Verb + जाना (See 272-a) :

चलो, सोया जाए 'come, let us go to sleep' (literally, 'let it be slept')

The subject is not mentioned in the above sentence. Where it is mentioned, it is oblique form with से and is represented, as in the passive (See 273-a) as 'able' or 'unable' to do something :

मुझसे चला नहीं जाता 'I cannot walk' (lit. 'it cannot be walked by me')

Note : The Impersonal form of जाना 'to go' is जाया जाना, not गया जाना.

279. The above sentence differs from a sentence in Passive—- मुझसे चाय नहीं पी जाती (See 271-b)–only in so far as it has an Intransitive Verb which, naturally, does not have to agree with an object because none exists.

Otherwise, the formation and expression of the two sentences are identical.

The Impersonal Voice, thus, is a variety of the Passive, as applied to Intransitive Verbs. The definition of the Passive, "it represents the (grammatical) subject as acted upon", is, obviously, not applicable to the Impersonal since there is no logical object which alone is the (grammatical) subject of a Passive Verb. In this respect, the Impersonal Voice is similar to the Active as, like the Active, it represents the subject (where it is mentioned) as "doing" something. (See 171 and 271).

SECTION IV

Adverbs, Post-Positions, Conjunctions and Interjections

CHAPTER 1

ADVERBS

280. An Adverb is a word that modifies or qualifies a Verb i.e. restricts it in some way. In 'the boy is *here*', 'I came *to-day*', and 'he writes *carefully*', the words *here, to-day* and *carefully* are Adverbs : they restrict the signification of the Verbs. The boy is *here,* not elsewhere ; I came *to-day,* neither yesterday nor any earlier day ; he writes *carefully,* not carelessly or indifferently.

(a) In a sentence like 'he writes *very* carefully', the word *very* is also an Adverb, since it further restricts the Verb ; he writes not with ordinary care, but with great care. *Very*, however, restricts the Verb indirectly, by restricting the other Adverb, *carefully,* which restricts the Verb directly. An Adverb may, therefore, qualify another Adverb.

(b) The same word *very,* however, has a different function in *a very* good boy : it modifies the Adjective *good* which in its turn modifies the Noun *boy*. It is usual to regard this *very* and similar words as Adverbs even when they modify an Adjective. But, in fact, they too are (indirect) Adjectives, and are treated as such in Hindi, undergoing the same changes due to Number and Gender as affect an ordinary Adjective :

बड़ा अच्छा लड़का	'a very good boy'
बड़ी अच्छी लड़की	'a very good girl'
बड़े अच्छे लड़के	'very good boys'

Some of these Adjective-modifying words have been noted in 141.

281. Hindi Adverbs can be divided into two classes :

(1) Those formed from pronouns, and

(2) the rest

Both these classes may be subdivided into various groups according to their meaning.

282. The pronominal Adverbs, like the pronominal Adjectives (See 137) are derived from Demonstrative, Relative and Interrogative Pronouns. These are :

अब 'now',	यहाँ 'here',	इधर 'hither',	यों 'thus' (from यह)
– –	वहाँ 'there',	उधर 'thither'	– – (from वह)
जब 'when',	जहाँ 'where',	जिधर 'whither	'ज्यों 'as' (from जो)
कब 'when'?,	कहाँ 'where'?,	किधर 'whither?,	'क्यों 'why?' (from कौन)
तब 'then',	तहाँ 'there'	तिधर 'thither',	त्यों 'so, in the same way' (from सो)

(i) तहाँ and तिधर (except in proverbs) are archaic or dialectic and as such should not be used.

(ii) The other two Adverbs derived from सो [the archaic correlative Pronoun [See 110 (iii), viz. तब and त्यों] are affiliated to वह (so that the second series in the above list would be तब, वहाँ, उधर, त्यों).

(iii) Note that क्यों does not mean 'how'. The word for 'how' is कैसे (See 287-a), or क्यों कर (archaic, See 285-l).

283. Of the pronominal adverbs listed above :

(a) अब, जब, कब and तब are Adverbs of *Time ;*

(b) यहाँ, जहाँ, कहाँ and वहाँ are Adverbs of *Place*;

(c) इधर, जिधर, किधर and उधर are Adverbs of *Direction*;and

(d) यों, ज्यां, क्यों (कर) and त्यों are Adverbs of *Manner*.

284. All these Adverbs can append the emphatic particle ही (See 294-a) : इधर ही 'this very direction, just hither', उधर ही 'in that very direction, just thither'. With अब etc. and यहाँ etc., however, ही combines in Sandhi, as already noted in 50-c and e :

अब+ही=अभी, जब+ही=जभी, कब+ही=कभी, तब+ही=तभी,
यहाँ+ही=यहीं, जहाँ+ही=जहीं, कहाँ+ही=कहीं, वहाँ+ही=वहीं

Note : कभी and कहीं modify the original interrogative sense to 'ever', 'sometimes' and 'somewhere' etc. See 285 (c) and (e).

285. The following special uses of the pronominal Adverbs may be noted :

(a) अब like the English 'now' (introductory) may denote 'then' in narration etc.

अब भगवान ने अर्जुन से कहा	'now did the Lord tell Arjuna'

(b) अभी denotes 'just now'; but अभी.....कि='just....when', or 'no sooner.....than' :

अभी मैं स्टेशन पहुँचा ही था कि गाड़ी आ गई 'I had just reached the station when the train arrived' or 'no sooner had I reached the station than the train arrived'

(c) कभी is not an emphatic interrogative. It denotes 'ever , sometimes, (at) some (one) time' :

(क्या) आप कभी मुंबई गए हैं?	'have you ever been to Mumbai?'
कभी हम भी बच्चे थे	'at one time, we too were children'
कभी मुझे भी वहाँ जाना पड़ेगा	'I too must go there some time'

The interrogation in the first sentence is due to क्या (expressed or implied, (See 112-ii), and not due to कभी. See Note under (e) below.

कभी-कभी= 'sometimes, occasionally' (See App. III 5-f)
कभी नहीं= 'never' (but the two words can be interspaced by an Object, an Adverb etc.) :

उसने कभी मुझे चिट्ठी नहीं लिखी 'he never wrote a letter to me'

कभी-न-कभी = 'sometime or other' (See App. III 5-j)
जब कभी = 'whenever'

(d) कभी 'just when (as)' (relative)=and जब भी 'whenever' are now less frequent, the former having been replaced by ज्यों ही [See (i) below], and the latter by जब कभी (See c above).

(e) कहीं is not an emphatic interrogative. It denotes 'somewhere, at some (or any) place' :

वह कहीं गया है 'he has gone somewhere'

मेरी कलम कहीं गिर पड़ी 'I dropped my pen somewhere'

कहीं also denotes 'much, far, to a great extent' :

वह मुझसे कहीं बड़ा है 'he is much older than I'

कहीं-कहीं 'at some places' (See App. III 5-f)

कहीं नहीं = 'nowhere'

सब कहीं = 'everywhere'

जहाँ-कहीं = 'wherever'

कहीं-न-कहीं = somewhere or the other' (See App. III 5-j)

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Note - In rhetorical-Interrogative sentences, कभी and कहीं denote 'ever, at all', when the question expresses 'an emphatical contrary assertion' :

तुम कभी (कहीं) मेरी बात सुनते भी हो ! 'do you ever (at all) listen to me !' = 'you never listen to me'

The Verb in such sentences is followed by a भी. कहीं is used in a similar sense in *negative* rhetorical-Interrogative sentences, where it expresses undesirability of a possible occurrence, action etc. The sentence usually contains a तो, except if the Verb is potential (See 229) :

कहीं गाड़ी चली तो नहीं गई !	'I hope, the train hasn't already left!'
कहीं वर्षा न आ रही हो !	'It's not going to rain, I hope!'
उसने कहीं मेरी किताब खो न दी हो !	'he hasn't lost my book, I hope!'

(f) कहाँ·····कहाँ= 'where on the one hand....where on the other'

कहीं·····कहीं= here (at one place)...there (at another place)', or 'now··········now'

कभी·······कभी = 'sometimes···········sometimes'

अभी.........अभी = 'now········now', or 'first···········then'

All these have the force of a conjunction, and may be called 'Conjunctive Adverbs'.

(g) इधर-उधर = 'hither and thither'

इधर······उधर = 'on the one hand··········, on the other··············(Conjunctive)

यहाँ..........वहाँ = 'here........there' (Conjunctive)

(h) ज्यों-ज्यों·········त्यों-त्यों denotes proportionately (Conjunctive).

त्यों-त्यों is sometimes omitted.

ज्यों-ज्यों रात बढ़ती गई,	'the more the night advanced,
(त्यों-त्यों) वर्षा तेज़ होती गई	the heavier did the rain grow'

(i) ज्यों ही·······त्यों ही = 'no sooner······than' (Conjunctive)

(j) यों ही denotes 'for no particular reason or purpose', 'in vain', 'casually' :

वह यों ही आया था	'he had just dropped in'
मैं यों ही इतनी दूर गया	'in vain, did I go all this distance'

(k) ज्यों -का (की, के) -त्यों 'in the same condition, order or way as before' :

बुढ़ापे में भी उसके दाँत ज्यों-के-त्यों बने हैं 'even in old age, his teeth are in the same (sound) condition'

(l) क्यों कर in the sense of 'how' is archaic (See 282-iii).

(m) तो used as a correlative of जब 'when' or of यदि 'if', signifies 'then' :

जब उसे क्रोध आया तो वह चिल्लाने लगा 'when he got angry, (then) he began to shout'

यदि तुम वहाँ गए तो पछताओगे 'If you go there, (then) you will repent'. See 294-c and 302-b-ii.

286. All the pronominal Adverbs, including those combined with ही (but excluding those denoting manner), may be used as Nouns and attach the case-signs से ('from, since'), को ('to' with Adverbs of place), पर ('at' with Adverbs of place only) and का ('of'), besides the preposition तक ('upto'). See 299-d) :

अब से	'henceforth'	कब से	'since when?'
कहाँ से	'whence?'	कहाँ का	'of which place?'
तब का	'of that time'	कब का	'of which time?
उधर को	'thitherwards'	उधर का	'of that side'
कहाँ को	'whereto?'	वहीं से	'from that very place'
यहीं का	'of this very place'	अभी से	'already from now on'
कहाँ पर	'at which place?'	यहाँ तक	'thus far'

तब तक 'until then' कब तक 'how long?'

With pronominal (and other) Adverbs denoting time, का has occasionally the sense of से (from, since) :

अब का 'since this hour' कब का	'since when?, or 'how long'('a long time ago') :
मैं अब का गया शाम को लौटूँगा	'leaving now, I shall return in the evening'
वह कब का यहाँ बैठा है	'how long has he been sitting here?'

कहीं का 'of some place, of some standing', or 'confounded'....etc :

आया बड़ा पंडित कहीं का !	'he thinks he is a great scholar' or 'scholar, indeed' !
चल यहाँ से, चोर कहीं का !	'get away, you confounded thief !'

287. (a) The pronominal Adjectives ऐसा, वैसा, कैसा, जैसा, तैसा (See 137 a), in their oblique forms ऐसे, वैसे, कैसे etc. are used as Adverbs of Manner :

ऐसे	'in this manner, thus'
कैसे ?	'how?', 'why?, etc.

All these have more or less the same meaning as यों, ज्यों, क्यों etc. and can append ही.

(b) ऐसा, वैसा etc. and इतना, उतना etc. can be used as Adverbs of manner and degree :

मैं ऐसा भागा....... 'I ran so (fast).......'

वह इतना रोया..... 'he cried so much......'

(c) कुछ, कुछ-कुछ 'a little', 'partly', 'to some extent', and बहुत-कुछ 'to a great extent', 'a great deal' are also used adverbially [See111 and 118 (16), (15)] :

वह कुछ हँसा 'he smiled a little'

बुखार कुछ-कुछ उतरा है 'the fever has partly (to some extent) subsided'

नदी का पानी बहुत-कुछ घट गया है 'the water (level) in the river has gone down a great deal'

(d) कोई prefixed to a numeral denotes 'about, some, approximately'. (See 111-iii and 149).

(e) इतने में= 'in the meanwhile' is an Adverb of time.

(f) अपने-आप (See 109-c) may be used as an Adverb of manner and denotes 'of one's own accord, spontaneously' :

वह अपने-आप चला गया 'he went away of his own accord'

(g) आप-ही-आप (See App. III 5-h) is also an Adverb of manner denoting 'spontaneously' or 'aside'.

(h) आप-से-आप = 'spontaneously' =अपने-आप [See 109 (c) and App. III 5 (h)].

(i) क्या is used adverbially in several senses, for which see 112 vi-viii.

(j) for कुछ......कुछ as an Adverb, see 118-22.

288. Adverbs other than the pronominal may also be divided into various groups. Some of these are Adjectives used as Adverbs :

मै थोड़ा (कुछ) डरा	I felt a little afraid'
वह बहुत रोई	'she cried a great deal'

Others are Nouns+some case-signs used adverbially :

मैं बड़ी कठिनाई से वहाँ पहुँच पाया	'I could reach there with great difficulty'

Still others are formed from Verbs :

मैं दौड़ते-दौड़ते थक गया	'I got tired while running. (See 241-c, 242-c) ;

While a large number are 'original' Adverbs.

289. Some of the Adjectives used as adverbs are :

थोड़ी	'a little'	बहुत	'much, very, a great deal'
थोड़ा-बहुत	'to some extent'	अच्छा	'well'
बुरा	'ill'	पहले	'(at) first'
कम	'less'	दूसरे	'secondly' etc.

कम-से-कम	'at least'	बहुत कम	'very little'
	(App. III, 5-i)	ज्यादा	'much' etc. :

वह बहुत अच्छा गाता है — 'he sings very well'

पहले अपना काम करो — 'first do your work'

290. (a) Nouns used as adverbs usually have the case-signs — को (See 97-f), से (See 98-d), में (See 99-b) and पर (See 100-b, c) :

शाम को 'in the evening' ध्यान से 'attentively'

दिन में 'during day' आने पर 'after coming' etc.

(b) However, Nouns denoting time which is specified by an Adjective (or a word used as an Adjective), or even otherwise, are generally used without the case-signs को and में (cf 97-f):

कल रात (मैं) देर से लौटा	'last night I returned late'
उस दिन तुम कहाँ थे ?	'where were you that day?'

Similarly,	उस समय	'at that time'
	इसी क्षण	'at this very moment, immediately'
	एक दिन	'(on) one day'
	उन दिनों	'in those days' (where दिनों has retained the oblique form, although में has been dropped) etc.

(c) The same principle is followed in the case of Nouns which denote (unaided by an Adjective) a specific time, and which are now felt more or less as 'original' Adverbs (See 292 below). Thus, आज 'to–day, this day', कल 'to-morrow' or 'yesterday', परसों 'day after to-morrow' or 'day before yesterday', etc. are used without को or में. Similarly, the Noun रात when it denotes 'last night', is used without को or में.

(d) The suffixes (or particles) मात्र and भर when attached to Nouns denoting time, signify 'only' and 'the whole·····' respectively (See 294-e, f).

Thus :

क्षण मात्र	'just a moment'	दिन भर	'the whole day'
रात भर	'the whole night'	घंटे भर	'one whole hour'

क्षण भर and पल भर, however, are synonymous with क्षण मात्र. These Nouns can be used as Adverbs without attaching को :

वह रात भर काम करता है	'he works the whole night'
But, वह रात को काम करता है	'he works at night'
तुम दिन भर कहाँ रहे?	'where were you the whole day?'
क्षण मात्र (or क्षण भर) यहाँ रुको	'stop here (for) a moment'

291. Of the Verbs used as Adverbs, Participles (Present and Past) and the Absolutive are the most frequent. See 241-44 :

मेरे आते ही	'as soon as I came'
उसे गए हुए	'since he went'
मुंबई होकर	'*via* Mumbai', etc.

292. The more important 'Original' Adverbs may be divided into the following groups according to their meaning. Many of these are, in fact, Nouns or Adjectives with case-signs (and modifications due to them) omitted or dropped or worn out by use.

(a) **Adverbs of Time :**

आज 'to-day' (also a noun)

कल 'to-morrow' or 'yesterday' (also a noun)

आज-कल 'now-a-days'

प्रतिदिन or रोज़ or हर रोज़ 'every day' (also nouns)

बाद (में) 'afterwards'

सबेरे 'in the morning' (सबेरा is a noun)

तड़के 'at dawn' (तड़का is a noun)

बार-बार 'again and again,' 'repeatedly'

एकदम or झट or फौरन or तुरंत 'immediately'

निरंतर or लगातार 'continuously'

हमेशा or सदा 'always'

फिर 'again', 'then'

प्राय: or अकसर 'often'

क्रमश: 'by degrees, gradually', संभवत: 'possibly', फलत: 'accordingly, consequently'

तरसों 'three days back or hence', (also a noun) and नरसों 'four days back or hence' (also a noun) are in use.

(b) **Adverbs of Place :**

आगे	'before, in front'	पीछे	'behind, at the back'
पास or निकट	'near'	आस-पास	'on all sides'
दूर	'far'	सामने	'in front'
ऊपर	'above'	नीचे	'below'
साथ	'together'	अलग	'away, apart'
दाहिने	'to the right'	बाएँ	'to the left'
ओर	'towards'	इस ओर	'this way'

उस ओर 'that way', पार 'across', बाहर 'outside', भीतर or अंदर 'inside' etc.

(c) **Adverbs of Manner :**

अकस्मात् or अचानक or सहसा or एकाएक 'suddenly, abruptly'

जल्दी (से) 'quickly, speedily', धीरे (से) or धीरे-धीरे 'slowly, by degrees', अवश्य or जरूर 'surely'

ठीक 'exactly', सच or सचमुच 'truely', व्यर्थ, वृथा 'in vain, vainly', पैदल 'on foot', क्रमशः by degrees'

(d) Adverbs of Degree :

बिलकुल	'completely, entirely'	प्रायः	'almost'
लगभग	'almost, nearly'	जरा	'a little'
और	'more'	सिर्फ, केवल, बस	'only' etc.

293. Adverbs of Affirmation and Negation :

हाँ, जी, हाँ जी, जी हाँ; न, नहीं and मत

(a) हाँ is the simple affirmative 'yes'

जी is the polite form, and

जी हाँ (हाँ जी) is polite emphatic.

अवश्य or ज़रूर or निश्चय(ही/रूप से) 'certainly, surely, undoubtedly' are also affirmatives

क्यों नहीं? 'why not?', फिर? 'then?', फिर क्या ? or और क्या ? 'what else?' are similarly emphatic, the last three being informal and colloquial.

(b) Of the three negative Adverbs, नहीं is used as a negation of a statement. In reply to questions, only नहीं can be used, the polite form being जी नहीं or नहीं जी is slightly emphatic.

क्या नौकर आया ? जी नहीं (नहीं जी)

नहीं तो! is used as an emphatic negative reply, denoting surprise, disapproval etc. क्या तुमने मेरी किताब ली है? नहीं तो! 'have you taken my book?' 'No indeed !' See 294-c.

In negative sentences, नहीं is used in the Indicative and the Presumptive moods only : मैं नहीं गया, मैं नहीं जाऊँगा, वह नहीं गया होगा etc. But तू नहीं जाए (Optative) and तू नहीं जा (Imperative) etc. are wrong. In the negative present and present perfect forms, है is usually omitted : वह नहीं जाता, कौन आया है? कोई नहीं आया. In the progressive forms, however, है is not omitted : वह नहीं जा रहा है. See 191.

(c) मत is used only in the Imperative and is somewhat curt. As a mild prohibitive, न is more idiomatic. In the Optative, न is almost exclusively the choice :

तू मत जा, तुम मत जाओ, आप न जाइए
(Imperative)

वह न जाए, मैं न जाऊँ
(Optative)

(d) न……न 'neither……nor' as a conjunction (See 302-a-ii) is common for all tenses and moods. नहीं and मत are not used in this sense : न कोई आया न गया; तू न दौड़, न खेल, जा सो जा.

(e) न is used as the final word in an Interrogative

sentence to denote affirmation, or when an affirmative answer is expected :

आप मेरे साथ चलेंगे न? 'you will come with me, won't you?'

(f) हाँ, नहीं (or नाहीं), न (or ना) are also used as Nouns, usually feminine :

मैंने हाँ कर दी 'I accepted', (lit. 'I said 'yes')

मैंने नहीं (ना) कर दी 'I refused' (lit. 'I said 'no')

Particles

294. Besides the Verb- (or Adverb-) modifying Adverbs, which usually precede the Verb they modify but can (if necessary) be separated from it, there are a number of adverbial words of a subsidiary nature, which are attached to a particular word in the sentence for denoting emphasis, contrast etc., and invariably follow it. These are called '*Particles*'. They can usually be attached to any word in the sentence.

The more important Hindi particles are the following :

(a) ही denotes either emphasis or is equivalent of 'alone' (as in 'you alone', 'he alone' etc.) :

राम ही आया है 'to be sure, it is Rām who has come' or 'Rām alone (only) has come'

Pronouns and pronominal Adjectives and Adverbs combined with ही have already been discussed

(See118-29 and 284). For आप ही (used both as an Adjective and as an Adverb), see 109 (a).

Further uses of ही will be illustrated by the following sentences :

मेरे आते ही चोर भाग गया	'as soon as I came, the thief ran away'
मैं जा ही रहा था	'I was just leaving'
मैं जाऊँगा ही	'I *will* go'
मैं गया ही	'I *did* go'
यह काम आज ही करना होगा	'this work will have to be done *to-day*'
आप कैसे हैं ? अच्छा ही हूँ	'how are you ?' 'Fairly well, (possibly)'
उसने शरबत क्या पिया, बोतल ही खाली कर दी	'he didn't just drink Sherbat, he emptied (drained) the bottle itself (the entire bottle)'
कुछ ही दिनों में	'in a very few days'
कुछ और ही	'something quite different'

(b) भी= 'also'. But, note the following special uses :

मैं वहाँ गया भी और काम भी नहीं बना	'in spite of my going there, I did not succeed'
तुम जाओगे भी या बैठे	'will you go or just

ही रहोगे !	keep sitting?'
जाने भी दो or रहने भी दो	'do let it go (be), (it is not worthwhile)'

भी= 'even' in such sentences as:

वह यहाँ आया भी नहीं	'he did not even come here'

कोई भी 'anyone', जो भी 'whosoever (relative), कुछ भी 'anything', यों भी 'even thus', even otherwise', फिर भी 'yet, even so' (Conjunction— See 302-b-ii), अब भी even now, तब भी 'even then, even so', जब भी 'whensoever', जहाँ भी 'wheresoever (relative), कहीं भी 'anywhere', जहाँ कहीं भी 'in any place whatsoever' etc.

(c) तो is emphatic, sometimes denoting contrast :

वह आया तो है	'he *has* come'
पहले मुझे जाने तो दो	'first let me *go*'
राम को तो बुलाओ	'call *Rām*' or 'just call Rām'
किताब तो मिली, कलम नहीं	'the *book* was found, (but) not the pen'
वह मेरे पास तो आया, पर बोला नहीं	'he did come near me, but did not speak'

As a negative Adverb, नहीं तो ! = 'Oh no !', 'no indeed !' See 293-b. But as a conjunction, नहीं तो= 'otherwise'. (See 302-a-ii), तो भी= 'yet,even so'

(conjunction, see 302-b-ii). For the adverbial तो, see 285-m; for conjunctive तो, see 302-b-ii.

(d) तक= 'even' :

उसने पत्र तक नहीं लिखा	'he did not even write a letter'

For तक as a preposition, see 299-d.

(e) भर denotes 'measuring a..... , weighing a......', 'a......ful', etc.

In these senses, it has the value of a suffix, forming Adjectives from Nouns (See 295) :

मीटर भर कपड़ा	'cloth measuring a metre'
किलो भर चावल	'rice weighing a kilo'
मुट्ठी भर अनाज	'a handful of grain'

भर also denotes 'the entire.......', 'the whole.......', and 'only', 'just'. In these senses, it is to be regarded as a particle. (See 290-d) :

देश भर 'the entire country'	घर भर 'the whole house'
रात भर 'the whole night'	दिन भर 'the whole day'

क्षण भर 'just a moment' :

वह इतना भर कर दे	'let him do only (just) this much'
तुमने पढ़ा भर है, गुना नहीं	'you have only read, not studied'

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In the above two sentences, भर can be replaced by ही. See 295 below.

(f) मात्र is a Sanskrit suffix (originally the noun मात्रा 'measurement') denoting 'only' or 'whole'. In Sanskrit, it used to be attached to or tagged on to the main word :

निमित्तमात्र 'just an agent or cause', विद्यामात्र 'only learning', क्षणमात्र 'just a moment', विश्वमात्र 'the entire universe', मानवमात्र 'the entire humanity'

However, in Hindi, मात्र has now come into use as an equivalent of केवल 'only' or ही 'only', 'alone' and as a separate word : पचास रुपए मात्र 'Rupees fifty only'. Now it is also used before the main word :

मात्र मैं वहाँ नहीं गया 'only, I did not go there'

295. भर is, in fact, the Absolutive (See 243) of the root 'to fill' :

मुट्ठी भर (= मुट्ठी भर कर)	'filling the handful'
गज भर (= गज भर कर)	'filling (stretching) a yard measure' etc.

The meaning 'entire, whole' (and 'only') has evolved out of 'filling, full'. It could, like the English *—ful,* be regarded as a suffix but for the fact that it is still felt as a separate word, and can, besides, be attached to Adjectives and Verbs, as well as to Nouns (and be synonymous with ही) cf. 294-e.

Chapter II

Post-Positions

296. Preposition is a word which indicates a relation between a Noun or a Pronoun and a Noun, Pronoun or Verb (See 66) :

A book *for* you ; A bunch of flowers; Come *with* me.

In Hindi, these words are placed *after* the Noun or Pronoun whose relation with another Noun etc. they denote. They may, therefore, be called **Post-positions**.

The case-signs ने, को, से etc. are Post-positions of a special nature (See 95).

297. The Post-positions are attached to a Noun or a Pronoun usually with the help of the case-sign का (or-रा in the case of first and second person Pronouns and-ना in reflexive which are in the oblique form के (or –रे, –ने) :

राम के साथ 'along with Rām', मेरे पास 'with me', अपने पास 'with me, with somebody'

The case-sign may sometimes be omitted :

नदी (के) पार 'across the river', पीठ (के) पीछे 'behind the back'

A few Post-positions are attached with the help of से :

मुझसे पहले 'before me', घर से बाहर 'outside the house'

Some are attached directly : अंत तक 'till the end'

298. (a) All Post-positions except का are, in fact, Adverbs; they limit the force of the Verb as Adverbs do. The only difference between the two is that a Post-position modifies a verb with the help of a Noun or a Pronoun, while an Adverb does it independently :

राम बाहर है	'Rām is outside' (Adverb)
राम घर के बाहर है	'Rām is outside *the house* (Post-position)

But, in वह राम का भाई है 'he is Rām's brother' etc. राम का is adjectival.

(b) In Hindi, a Noun or Pronoun combined with a Post-position is often used as a Noun and can attach case-signs :

घर के सामने की सड़क	'the road in front of the house'
शाम के बाद से	'since (after the) evening'

In such cases, the Post-positions do not have an adverbial force.

299. Some of the important Post-positions are given below :

(a) The following are used with के (or –रे) :

अंदर	'within' (घर के अंदर)	अनुसार	'according to' (उसके अनुसार)
आगे	'facing, in front of, beyond' (मेरे आगे)	सामने	'in front of' (सबके सामने)
पीछे	'behind' (घर के पीछे)	ऊपर	'above, upon' (मेज़ के ऊपर)

नीचे 'below, under' (पेड़ के नीचे)

आसपास 'around' (शहर के आसपास)

बाहर 'outside' (घर के बाहर)

पहले 'before (सोने के पहले)

पार 'across' (नदी के पार)

लिए or वास्ते 'for' (किसके लिए)

बिना 'without (उसके बिना)

बदले 'instead of' (सुख के बदले)

विरुद्ध 'against' (नियम के विरुद्ध)

विपरीत 'contrary to' (धर्म के विपरीत)

यहाँ '(live) with' or, 'at the place of' (मेरे यहाँ 'at my place')

मारे 'on account' of (भूख के मारे)

पास 'near, with (स्टेशन के पास, मेरे पास)

बीच (में) 'in the middle or centre' (गाँव के बीच)

भीतर 'within, in' (कमरे के भीतर)

बाद 'after' (उठने के बाद)

हाथ or द्वारा 'through', (नौकर के हाथ/द्वारा)

सिवा or सिवाय 'except' (मेरे सिवाय)

अतिरिक्त 'besides' or अलावा (धन के अतिरिक्त)

बराबर 'equal' (मेरे बराबर)

योग्य or लायक 'worthy' (तुम्हारे योग्य/लायक)

साथ 'with' (मेरे साथ)

कारण 'because of' (मेरे कारण)

बारे में 'about, concerning' (पढ़ने के बारे में)

(b) The following have की instead of के :

ओर	or तरफ 'towards' (वन की ओर)	भाँति or तरह 'like' (मेरी तरह)
खातिर	'for the sake of' (मेरी खातिर)	अपेक्षा or बनिस्बत 'in comparison to' (धन की अपेक्षा)

(c) The following have से :

पहले	'before (also के) (सबसे पहले)	बाहर 'outside' (also के)
दूर	'far' (शहर से दूर)	(शहर से बाहर)

(d) The following are attached directly :

पर्यंत or तक	'upto, until' (जीवन पर्यंत, कल तक)	तले 'under' (चिराग तले अँधेरा)
पार	'across' (also with के) (समुद्र पार)	द्वारा 'through' (also with के) (शस्त्र द्वारा)

(e) The following are attached directly to इस, उस, जिस, किस usually when referring to 'things' :

ओर	'towards'	तरफ़	'towards'
बारे में	'about'	पार	'across'
तरह	'like'		

Examples :

इस ओर/तरफ़ or इधर आओ	'come this way/side
किस ओर/तरफ़ = किधर	
तुम्हे किस ओर (किधर) जाना है?	which way you have to take?
इस बारे में आपके क्या विचार हैं?	'What is your opinion about/ concerning/ regarding this matter ?'
मुझे नदी पार जाना है	'I have to go across/ the other side of the river'
मैं तुम्हारी तरह नहीं हूँ	'I am not like you'

300. The Post-positions मारे, बिना and सिवा(य) are sometimes used, for the sake of emphasis, before the Noun which they govern :

भूख के मारे	'on account of hunger'	or मारे भूख के (emphatic)
उसके बिना	'without him'	or बिना उसके (emphatic)
मेरे सिवा(य)	'except me',	or सिवा(य) मेरे (emphatic)

CHAPTER III

CONJUNCTIONS

301. Conjunctions are words which join together or connect words, sentences, or parts of a sentence (See 67) :

(1) Mother *and* child came. (2) Is it good *or* bad ? (3) I came, *but* you had gone. (4) you said *that you* would come. (5) The servant will wait *until* you come.

(a) It is, however, not often that a conjunction connects two *words.* Even in the first sentence given above, '*and*' really connects two sentences, 'mother came' and 'child came' which have been contracted into one for the sake of economy. Similarly, 'is it good or bad?' is contracted from 'is it good?' and 'is it bad?'. Only in sentences like, 'put two *and* two together', or 'Sītā *and* Kamlā are cousins' can a conjunciton be said to connect two words.

(b) In the third example, 'I came but you had gone', the two smaller sentences are independent of each other. In the fourth sentence, however, 'you would come' is subordinate to 'you said', since it functions as the object of 'said'. In the last sentence, 'until you come' is subordinate to the first part ; it serves as an Adverb to 'will wait'.

Conjunctions joining two mutually independent sentences are called *Co-ordinating*, those joining one or more subordinate sentences to the main sentence are called *Subordinating*. '*and*', '*or*', and '*but*' in the above examples are Co-ordinating; '*that*' and '*until*' are subordinating.

302. Some of the important Hindi Conjunctions are given below :

(a) Co-ordinating

(i) तथा or और 'and' ; एवं (or एवम्) 'as well as' : महात्मा गाँधी ने सत्य एवं अहिंसा दोनों का उपदेश दिया 'Mahātmā Gāndhī preached truth as well as non-violence'. It is desirable to restrict the use of एवम् for 'as well as' and not to use it as just a synonym of और.

व=और is now almost obsolete.

(ii) या or अथवा 'or'; कि 'or' (colloquial) ; न......न 'neither........nor' (See 293-d):

नहीं तो (See 293-b & 294-c) or अन्यथा 'otherwise, or else'

या.............या 'either................or'
चाहे.............चाहे 'whether..............or'
न कि '(but) not'

Example :

तुमने खाना खाया या (अथवा) नहीं ?	'have you taken your meals, or not ?'
तुम जाते हो कि नहीं ?	'are you going or not ?' (colloquial)
न वह चाय पीता है न कॉफ़ी	'he takes neither tea nor coffee'
मेहनत करो अन्यथा (नहीं तो) फ़ेल हो जाओगे	'work hard, otherwise you will fail'
या तुम जाओ या मैं	'either you go or I (go)'
चाहे तुम रहो, चाहे जाओ.....	'whether you remain or go........'
मैं अपने मित्र से मिलने आया हूँ, न कि तुमसे	'I have come to see my friend, not you'

वा 'or' is now archaic.

(iii) पर, परंतु, किंतु, मगर or लेकिन 'but', प्रत्युत or बल्कि 'but also, besides, but, on the other hand' :

मैंने आपका कुछ बिगाड़ा नहीं, प्रत्युत (बल्कि) भला ही किया है

'I have done no harm to you; on the other hand, I have rendered you a service'

वरन् 'but' is now obsolete.

(iv) इसलिए, अतएव, अत: 'therefore, hence, consequently'; सो 'so' (archaic).

(b) Subordinating

(i) क्योंकि 'because'; इसलिए..... कि 'so that, for the purpose that..........':

मैं यहाँ इसलिए आया कि आपसे एक किताब माँगूँ I have come here so that I may ask you for a book'

(ii) यदि......तो 'if......then' (See 285-m); यद्यपि 'although'; तो भी=फिर भी 'yet, even so'; यद्यपि......तथापि 'though....yet':

यदि आप चाहें, तो मैं वहाँ जा सकता हूँ 'I can go there if you so want'

(iii) कि 'that' अर्थात् 'that is' (i.e.) :

मैंने उससे कहा कि......... 'I told him that.........';

'सर्वनाम' अर्थात् हम, तू, तुम आदि 'pronouns', i.e. we, thou, you etc.

CHAPTER IV

INTERJECTIONS

303. An Interjection is a word expressing some emotion (pain, pleasure, anger, surprise, dislike. disgust etc.) : *Oh* ! *Ah* ! *Alas*! An Interjection, like a noun in the vocative case (See 102), has no grammatical relation with any other word in the sentence. It is, in fact, a sentence in itself. (Oh != 'I am surprised', or 'It is surprising').

304. In Hindi, most of the Interjections are used as independent words. Some, however, are prefixed to a Noun in the vocative case (See 103) :

हे भगवान् ! 'O God !' ओ लड़के ! 'Boy !'

305. The following are the more important interjections in Hindi :

(a) ओह ! अरे ! ओहो ! हैं ! क्या ! (surprise)

(b) वाह ! शाबाश ! खूब ! धन्य ! (applause)

(c) हाय ! हा ! आह ! शोक ! ओफ ! उफ़ ! अफ़सोस ! (sorrow, grief)

(d) आहा ! अहा ! वाह-वाह ! (joy)

(e) छिः ! थू ! धिक्कार ! (disgust-disapproval)

(f) हाय रे ! दैया रे ! (distress)

306. Certain nouns, pronouns, adjectives and verbs are also used as interjections :

Noun :	राम ! राम !	(sympathy or disapproval)
	बाप रे बाप !	(surprise or distress)
Adjective :	अच्छा !	(surprise)
Pronoun :	क्या !	(surprise)
Verb :	चल हट !	(rebuke)
	मरा रे !	(distress)

307. Some of the interjectious can be used as nouns :

क्यों **हाय-हाय** मचाए हो/मचा रखी है ? 'why are you kicking up a row?'

सब **धन्य-धन्य** करने लगे 'all began shouting bravo'

Section V

Syntax

CHAPTER I

MISCELLANEOUS

GENDER

308. In the first person plural, feminine forms of verbs are now tend to become obsolete (atleast in day-to-day speech).Now-a-days, women speak of themselves as हम जाते हैं, हम करेंगे, हम गए etc. rather than as हम जाती हैं, हम करेंगी, हम गईं etc. In the singular, however, the Verb has the singular forms मैं जाती हूँ, मैं करूँगी, मैं गई etc.

The usage has naturally affected Adjectives also, and in some places, it is no longer usual for women to say हम अच्छी हैं ('we are all right', or 'we are doing well'). They would rather say हम अच्छे हैं.

This usage (or reluctance of women to retain indistinctive feminine Gender with reference to themselves !) has further resulted in their preference for Plural over Singular of the first Person Pronoun, since Masculine forms of Singular Verbs (मैं जाता हूँ etc.) are, at present, confined strictly to Masculine Subjects. A modern woman would, thus, speak of herself as हम जाते हैं rather than as मैं जाती हूँ.

Number

309. With Nouns, the honorific plural (See 78-a) is restricted to the direct case, and even so only Masculine –आ

Nouns of the type लड़का (See 80-b) have the Plural forms.

Thus, speaking of a single person, we can say उनके बेटे आए हैं 'his son has come'; but not उनके बेटों को बुलाओ which would mean, 'call their sons'. For a single son, we can only say उनके बेटे को बुलाओ, whether we 'honour' the son or not. उनके बेटे बुलाए गए 'his son was called', however, is all right, since here बेटे is in the direct case (the Verb being Passive).

Words like चाचा, मामा, दादा etc., of course, do not change (See 80-exceptions); only the Verbs and the Adjectives referring to them have the plural form :

मेरे छोटे चाचा आए हैं 'my younger uncle has come

Feminine nouns, similarly, remain unchanged, the Verb alone being in the plural : मेरी माता (जी) (not माताएँ) आई हैं 'my mother has come'; उनकी लड़की/बेटी (not लड़कियाँ/बेटियाँ) कहती हैं 'his daughter says'.

The Pronouns referring to any Noun in honorific plural have the regular plural forms :

ये मेरे चाचा हैं — 'this (he) is my uncle'

वे मेरी बड़ी बहिन हैं — 'she is my elder sister'

राष्ट्रपति कल यहाँ आ रहे हैं, उनके स्वागत की तैयारियाँ हो रही हैं 'the President is arriving here to-morrow. Preparations for his welcome are afoot'.

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को (See 97)

310. (a) A Pronoun referring to a person, when used as an object always attaches को or its equivalents –ए (Sing. उसे) or –हें (pl. उन्हें). We can say राम ने वह लड़का देखा (objectival construction) or राम ने उस लड़के को देखा (neutral construction). But we cannot say राम ने वह देखा. When वह refers to लड़का etc., we must say राम ने उसे (उसको) देखा. This is due to the fact that उसे or उसको refers to a particular person, as all pronouns do. This usage, by the way, indicates that को is not to be omitted when reference is to a particular being. Consequently, राम ने वह लड़का देखा is slipshod.

(b) पत्थरों को फेंक दिया गया, मकानों को गिरा दिया जाए etc. are formal or affected, though frequently met with. Inanimate objects had better be used without को (पत्थर फेंक दिए गए, मकान गिरा दिए जाएँ) except with Transitive Verbs of incomplete predication, such as, पत्थरों को हीरा बना दिया गया, मकानों को झोंपड़ियाँ मान लिया गया.

311. With Nouns denoting time, both को and में are used. को is generally attached when the Noun denotes a point of time and में when it denotes a period.

को = 'at' and में = 'during'

वह रात को आया 'he came at night'

वह रात में आया 'he came during the night'

को and में may both be omitted when the Noun is qualified :

कल रात (को, में) तुम क्या कर रहे थे? 'what were you doing last night ?'

उस दिन तुम क्यों नहीं आए ? 'why did you not turn up that day ?'

But, दिन में आओ, दिन में अपना काम करो. को is, however, not omitted with Nouns denoting days of the week or dates :

सोमवार को, पाँच तारीख को etc.

312. (a) को (-ए, -हें) is regularly attached to an object receiving greetings, homage, salute, thanks, congratulations, censure, etc. (with or without a Verb requiring two objects):

गुरु को प्रणाम, आपको बधाई, ईश्वर को धन्यवाद, धिक्कार है तुम्हें !

(b) को (-ए,-हें) is also attached for denoting concern, gain, loss etc. to a person (cf. 266) :

तुम्हें इससे क्या मतलब ! 'how are you concerned with this?'

आपको क्या पड़ी है ! 'why do you bother ?'

राम को लाभ हुआ/हानि हुई 'Rām gained/lost'

से (See 98)

313. से denotes cause in बच्चा कुत्ते से डरता है, and association in रावण राम से लड़ा or मोहन मुझसे मिला. कुत्ता, राम and मैं in these sentences are not objects (towards which action is directed), although in the corresponding English sentences 'the child fears the dogs', 'Rāvaṇa fought Rām', and 'Mohan met me', *dog*, *Rāvaṇa* and *me* would be treated as objects.

का (See 101)

314. A Noun or Pronoun + का and the corresponding forms of मेरा, तेरा etc. are, in fact, adjectives (ending in -आ):

राम की किताब is 'Rām-owned book', and

सोने का कड़ा is 'gold-made bangle'.

It is due to the adjectival nature of these का, रा forms that they change to की, री, के and रे as all -आ ending adjectives do.

315. A peculiar use of का, रा, in its oblique form के, रे, is met with in such sentences as :

एक राजा के तीन रानियाँ थीं 'a king had three queens'

मेरे एक बहिन है 'I have one sister'

These के or रे forms are, obviously, not adjectival : the Nouns following them are Feminine. They denote, like the English 'have', experience of the *existence* of

'queens' and 'sister' as related to 'king' and 'I'. This emphasis is not upon the relationship or possession, but upon the fact that they exist. (We can perhaps supply words like घर में, पास, यहाँ after राजा के, मेरे etc.) एक राजा के तीन रानियाँ थीं, on the other hand, emphasises the relationship and would mean 'there were three queens living with or married to a king'.

मुझे, मुझको (See 114)

316. With pronouns, the को form and the -ए, -हें forms are interchangeable. Modern usage seems to prefer -ए, -हें forms and को, a pronominal case-sign would have been completely discarded but for its utility in the adjectival use of Pronouns. In such phrases as मुझ दीन को न सताइए, उन लोगों को यहाँ बुलाओ (See 127), -ए or -हें forms cannot be used.

अपना (See 120)

317. अपना (reflexive, like तेरा, मेरा, तुम्हारा, उसका etc.) is an Adjective. It replaces the latter in every case where they refer to the logical subject of the sentence ('the doer'), whether it (the subject) is in the Direct Case, or in the Oblique Case with ने, or with से (in Passive Voice), or with को (See 266-270).

In the direct case and oblique with ने, the logical subject is identical with the grammatical : मैं अपना काम करता हूँ, मैंने अपना काम किया.

A logical subject in the oblique with को or से is not the grammatical subject—that position is occupied by the logical object :

मुझको (मुझे) अपना काम अच्छा लगता है

मुझसे अपना काम नहीं होता

In all the four sentences, अपना has replaced मेरा because मैं (the person referred to by मेरा) is the logical subject in all the four.

But in a sentence like मुझसे मेरे भाई ने कहा, मेरे cannot be replaced by अपने because भाई is the subject here and not मैं.

318. Irregular or loose use of अपना is met with in such sentences as उसे अपने घर भेज दो or उसे उसके घर भेज दो 'send him to his house.' The former sentence could also mean 'send him to *your* house', which is really its correct signification, since अपने must refer to the implied subject 'you'.

319. अपना is sometimes used for denoting तुम्हारा (or तेरा)+हमारा (or मेरा) in such sentences as :

यह मकान अपना ही है 'this house is ours (yours and mine)', where the person spoken to is included in अपना either, as a matter of fact, or out of friendliness or humility on the part of the speaker (the house actually belonging to the speaker alone).

A further extension of the "friendliness or humility" is achieved by saying **यह मकान आपका ही है** for **यह मकान मेरा है.**

Progressive Aspect (See 170-2)

320. The progressive form represents an act as going on, as progressing or continuing. It cannot, therefore, be used with such verbs as denote by nature, a fact complete in itself. A Verb like **जानना** 'to know' has no progressive forms since 'know' denotes a fact, "not something uncompleted, that is, still going on". Verbs denoting a state or condition, similarly, do not usually employ the progressive form.

The Present Tense (See 188)

321. (a) The terminate forms of the present may refer to Immediate Future :

मैं अभी पंद्रह मिनट में जाता हूँ "I (shall) leave within fifteen minutes' etc.

(b) The progressive form can similarly be used for Immediate Future : **मैं अभी जा रहा हूँ** 'I am just going'

It can also be used for Immediate Past :

मैं अभी मुंबई से आ रहा हूँ 'I am just coming from Mumbai'

The terminate form should not be used in this sense (Immediate Past).

(c) A negative sentence with a Terminate Present may denote 'unwillingness, refusal' etc. :

मैं यह बोझ नहीं उठाता	'I won't lift this load'
मैं बाज़ार नहीं जाता	'I don't (like to) go to the market'
यह घोड़ा नहीं चलता	'this horse won't move'

The Past Tense (See 194)

322. (a) The simple past can be used for Immediate Future :

आप चलिए, मैं अभी आया 'you proceed, I will follow you'

(b) In conditional sentences, the simple past refers to the future, usually implying some (certain and immediate) consequence :

यदि तू वहाँ गया, तो पिटेगा	'if you go there, you shall be thrashed'
गाड़ी आई और हम चढ़े	'we shall get in as soon as the train arrives'

(c) The simple past, when used as future conditional, may have the **rare** progressive form आता हुआ, जाता हुआ etc.

यदि वह शाम को आता हुआ (infact आया) तो क्या होगा?	'what will happen if he is coming the evening?'

मैं कल दस बजे आऊँगा, उस समय यदि तू सोता (हुआ) मिला तो सज़ा पाएगा। 'I will come to-morrow at ten o'clock; if you are sleeping (asleep) at that hour, you shall be punished'[See 262 (d) and 263 (2)].

The Future (See 203)

323. (a) In the conditional sentences, the future form can be used for stating a general truth :

जैसा करोगे, वैसा भरोगे	'you will reap as you sow'
वर्षा न होगी तो फ़सल सूखेगी ही	'If there is no rain, the crops are bound to fail'

(b) Future forms may also imply polite request or entreaty :

क्या आप मेरा एक काम कर देंगे? 'will you kindly do me a favour ?'

(c) Future forms are sometimes used as Potential : यदि ऐसा है, तो मैं कहूँगा......'if it is so, I would say.....'

(d) The future form of होना 'to be' may be used as a Presumptive (See 232-c).

(e) होगा used as a remark or comment upon some statement may express indifference :

उसके पास बहुत पैसा है–होगा ! 'he has a lot of money, what of it?' or 'what do I care ?'

Present Perfect (See 207)

324. The Present Perfect is really a past tense, but the past act that it represents is always related to the present. It cannot refer to an act which is wholly past and gone. Thus, we can say लड़का आया है 'the boy has come' only if the boy is still here, whenever he may have come. But we cannot say लड़का कल आया है और आज चला गया 'the boy "has come" yesterday and went to-day' because the boy's coming can no longer be related to the present : he is gone. Similarly, we can say भारत में अशोक जैसे महान राजा हुए हैं 'there have been great kings like Ashok in India', because India exists and we can relate its past to its present. We cannot, however, say चंद्रगुप्त ने पाटलिपुत्र को राजधानी बनाया है 'Chandragupta "has made" Pāṭaliputra his capital', because neither Chandragupta nor Pāṭaliputra now exists.

It is, therefore, not correct to call this tense 'Recent Past' (आसन्न भूत) as has been done by many grammarians. The present perfect has nothing whatso-ever to do with the recentness or remoteness of a past action.

Habitual Past (See 212)

325. (a) The Habitual Past represents an action as habitually or regularly done in the past. It is neither "Past Imperfect" nor "Progressive Past" nor can it, in modern Hindi, refer to a particular action of the

past, for which the simple past (or past progressive रहा था) must be used. It is not correct to say, for example, कल राम स्कूल जाता था. A few verbs, however, represent action as a fact complete in itself (See 320), which consequently cannot be habitual. It is only in the case of such verbs that Past Habitual represents a particular action.

वह जानता था 'he knew'. (जानता था cannot mean 'he used to know'. 'Knowing a thing' cannot be repeated !)

(b) The forms जा रहा था etc. etc. do not, in fact, represent the progressive aspect of जाता था from which they are apparently made. The similarity is purely formal. जा रहा था is really the progressive aspect corresponding to गया (See 202 and 216).

Participles (See 239)

326. The Present Participle represents an action as proceeding or progressing. It is progressive by nature, although with है and था, it assumes a terminate character. The Present Participle, therefore, has no need of a fresh progressive form. However, हुआ is sometimes attached to a Present Participle in order to make it a clear progressive (See 241-b and 262-d).

The रहा progressive of Present Participle is a further attempt at expressing the progressive aspect with perfect clarity, and forms like दौड़ रही गाड़ी 'the running

train' and गिर (हो) रही वर्षा 'the falling rain' are being used especially in poetry. They are, however, hardly necessary.

327. The Past Participle of a Transitive Verb is passive by nature. It represents an action as completed, and at the same time qualifies the object. (The past participle of an *Intransitive Verb*, which has no object, qualifies the subject). There is, thus, no need of a fresh passive form. The forms with गया or हुआ (See 272-b) serve only to make the passive sense more definite. हुआ can be attached to Intransitive Verbs also, but never गया. The गया in चला गया (Intransitive) is not of passive origin. It is the past participle form of the Subsidiary Verb जाना in the compound Verb चला जाना 'go away'.

Chapter II

Concord

Voice and Construction

328. In the Active Voice (with the subject acting) :

(a) A Subject is usually in the direct case, when the Verb must agree with it in Number, Gender and Person :

लड़का आता है; लड़की आएगी; गाय गई; बच्चे सोते होंगे

This is Subjectival Construction.

(b) With a Transitive Verb having a past participle form, the subject is in the oblique case with ने, when the Verb agrees with the object :

लड़के ने चाय पी कमला ने आम खाए

This is Objectival Construction.

(c) But if the object of a verb with a past participle form has को or -ए, the verb is in the masculine singular, third person :

प्रजा ने राम को राजा बनाया हमने उसे नौकर रखा

This is Neutral Construction.

Note : (i) With a Transitive Verb of Incomplete Predication, the object always has को.

(ii) A verb with two objects cannot be in the Neutral Construction. It must, in such cases, agree with the primary object :

माँ ने नौकर को रुपए दिए

(iii) Pronouns may have -ए or -हें instead of **को.**

(d) A Verb can be in the Objectival or the Neutral Construction only if it has a past participle. Elsewhere, the Verb is always in the Subjectival Construction, whether it is Transitive or Intransitive, complete or incomplete :

मैं खाना खाता हूँ; कमला किताब पढ़ेगी; माँ नौकर को रुपए देती थी

(e) An Intransitive Verb is always in the Subjectival Construction even when it has a past participle :

राम आया; लड़के दौड़े; फल गिरा

329. With Verbs denoting "experience" etc. (266-270), the subject always has को (or -ए, -हें in case of Pronouns); and the "object of experience" is in the direct case with which the Verb agrees :

मुझे भूख लगी है; उसे बहुत काम है; बच्चे को दवा पीनी पड़ेगी

A Verb of this class is always in the Objectival Construction.

330. In the Passive Voice :

(a) The logical subject ("doer"), if mentioned, always

has से; and the logical object ("that which is acted upon") is in the direct case, with which the Verb agrees :

लड़के से काम नहीं किया जाता; कमला से रोटी नहीं खाई जाती

रावण मारा गया (logical subject not mentioned). The construction thus, is Objectival.

Note : (i) In the passive voice, the logical object assumes the role of the grammatical subject ("that about which something has been said"). It cannot, of course, replace the logical subject— "the doer".

(ii) The logical subject is usually mentioned only if ability or inability to do something is implied.

(iii) Only a Transitive Verb can be in the Passive Voice.

(b) If a Verb has two objects, the Verb agrees with the primary object, the secondary object being in the oblique case :

नौकर को तीन रुपए दिए गए

The construction is Objectival, with the logical subject omitted.

(c) With the Verbs कहना, पूछना, माँगना etc., the secondary object has से : मुझसे कहा जाता है; उससे पूछा गया (See 98-b).

(d) With Verb of incomplete predication in the Passive Voice, the object usually has को (or -ए, -हें) and

the Verb is always in the third person singular masculine form :

मोहन को पागल कहा गया; मकान को झोंपड़ी माना गया

The construction, thus, is Neutral.

(e) Neutral construction is met with also in other Verbs, especially if the object is a Pronoun :

उसे कोड़ों से पीटा गया; मुझे मुंबई बुलाया गया है

(f) With the "true passives" (See 274), the object is always in the direct case. The verb agrees with it. The subject, if mentioned, has से : पेड़ कट रहा है; किताबें बिकेंगी; मुझसे यह दरवाज़ा नहीं खुलता; लड़के से कलम टूट गई.

The construction is Objectival.

Note (i) The subject, where mentioned, is either "able" or "unable" to do something or does something unintentionally as in the last sentence, or as in मुझसे भूल हो गई.

(ii) All "true passives" are Intransitive in form, but Transitive in sense. In their active form, they change into Verbs :

नौकर पेड़ काटता है; मैं किताबें बेचता हूँ (274-b).

(g) All passives have either the objectival or the neutral construction. They can never be in the subjectival construction : the Verb never agrees with the logical

subject (or, to put in other words, the logical subject of a passive is never in the direct form).

331. In the Impersonal Voice (See 278) the Verb is always in the third person singular masculine form, and the subject, if mentioned, has **से : चलो सोया जाए; मुझसे नहीं उठा जाता.**

This is the Neutral Construction.

Note : (i) Only Intransitive Verbs can be in the Impersonal Voice.

(ii) In the Impersonal Voice, the Verb is always in the neutral construction.

332. (a) All Verbs having a present or past participle form are affected by the Number, Person and Gender of the subject or of the object.

(b) Other forms of Verbs are affected by only the Number and Person of the subject or of the object.

(c) All Verbs, when they are in the neutral construction, are in the third person singular masculine form.

Two or More Subjects

333.(a) If a sentence has two or more subjects, the Verb is in the Plural : राम और लक्ष्मण आए हैं; कमला और राधा चली गईं

(b) The Gender of such a Verb is feminine only if *all*

the subjects are Feminine. If the subjects are living beings, and one of them is Masculine, the Verb is also masculine :

राम और सीता वन को चले; राधा, कमला और मोहन आ रहे हैं; लड़के और लड़कियाँ खेल रहे हैं

(c) If all the subjects are inanimate things and singular, the Verb again agrees with the masculine :

एक स्टूल और मेज़ रखे हैं; लोटा और थाली रखे हैं

(d) Elsewhere, the Verb agrees with the nearest Subject:

फल और मिठाइयाँ रखी हैं; थालियाँ और गिलास रखे हैं

334. It is usual to 'sum up' the two or more subjects by the words **दोनों** (both) and **सब** (all) placed after the subjects, in which case the Verb is Masculine (unless, of course, all the subejcts are Feminine) :

फल और मिठाइयाँ दोनों मिलते हैं; बच्चे, बूढ़े, जवान सब चले गए; कमला और राधा दोनों आई हैं; कमला, राधा और लक्ष्मी सब चली गईं

335. If the subjects are two or more Pronouns in different persons, the 'order of preference' for the Verb is first-second-third :

मैं और तुम (or तुम और मैं) चलेंगे (first person plural); मैं, तुम और वह चलेंगे (first person plural); तुम और वह जा रहे हो (second person plural).

Gender follows the same rules as in the case of Nouns.

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336. The above rules hold good also when the Verb agrees with the object (i.e. in the objectival construction) :

मैंने एक गिलास और एक थाली खरीदी; चोर ने एक गिलास और तीन थालियाँ चुराईं

The Verb agrees with the subject (in the direct case) even if there is a predicative word referring to it, which has another Gender :

तुम्हारी मूर्खता नाश का कारण होगी; लक्ष्मीबाई स्वयं सेनापति बनी

CHAPTER III

ORDER OF WORDS

337. The normal order of words in a sentence is as follows :

(a) Intransitive Verbs

(i)	Subejct		Verb
	लड़का		आया
(ii)	Subject	Predicative word	Verb
	मोहन	चतुर	है

(b) Transitive Verbs

(i)	Subject	Object		Verb
	लड़का	फल		खाता है
(ii)	Subject	Object	Predicative word referring to the object	Verb
	राजा ने	मोहन को	मंत्री	बनाया

(c) Transitive Verbs with two objects

Subject	Seconday object	Primary object	Verb
माँ ने	नौकर को	रुपए	दिए

338. Adjectives are placed immediately before the Noun which they qualify (except, of course, when they are used as Predicative words) :

छोटा लड़का आया; माँ ने बूढ़े नौकर को पाँच रुपए दिए
But, मोहन बहुत चतुर है

339. Nouns having का and Pronouns having -रा are adjectival and are placed immediately before the related Noun, or before its Adjective, if there is one :

राम का छोटा भाई आया; मैंने तुम्हारी (नई) किताब पढ़ी
But, यह किताब राम की है (Predicative)

340. Adverbs are usually placed before the Verb :

राम यहाँ रहता है अनाज अंदर रखो

341. Nouns having से and denoting means, instrument etc., or separation precede the object:

चाकू से फल काटो, वह बाज़ार से फल लाया

342. Nouns having में or पर are usually placed before the Verb (or before a predicative word, if any) :

मेरा घर शहर में है

किताब मेज़ पर है

घर एक साल में तैयार हुआ

343. नहीं, न and मत are generally placed immediately before the Verb :

वह काम नहीं करता

आप वहाँ न जाइए

कच्चे फल मत खाओ

But sometimes otherwise as well :

उसे छूना मत; वह काम तो करता नहीं

344. The particles ही, तो, भी etc. are placed after the word which they emphasize :

मैं कल ही आया हूँ	'I have come only yesterday'
तुम भी मेरे साथ चलो	'you also come with me'
तुम मेरे साथ चलो भी	'do come with me'

345. A word shifted from its normal position acquires emphasis :

आप वहाँ न जाएँ or जाइए	'please don't go there'
वहाँ आप न जाएँ or जाइए	'please don't go there'
राम यहाँ रहता है	'Rām lives here'
यहाँ राम रहता है	'here lives Rām'
चाकू से फल काटो	'cut the fruit *with the knife*'
फल चाकू से काटो	'cut the *fruit* with *the knife*'
	or, cut the fruit *with the knife*
किताब मेज़ पर है	'the book is on the *table*'
मेज़ पर किताब है	'on the table, there is a *book*'

346. The interrogative क्या is usually placed at the beginning of the sentence :

क्या राम बाज़ार गया है?	'has Rām gone to the market ?'

क्या आप यह पुस्तक पढ़ना चाहते हैं?	'do you want to read this book?

Rhetorically, or for the sake of emphasis, क्या may be placed immediately after the subejct or at the end of the sentence :

राम क्या बाज़ार गया है ?	'has Rām gone to the *market?*'
राम बाज़ार गया है क्या ?	'has Rām *gone* to the market?'
आप यह पुस्तक पढ़ना चाहते हैं क्या ?	'*do you want* to read this book ?'

Section VI

Appendices

APPENDIX I

PREFIXES AND SUFFIXES

Prefixes

1. Prefixes are subsidiary words (prepositions and particles) which are, as a rule, not used independently, but modify the meaning of a word (usually a Noun or an Adjective), when attached to it in the beginning. Thus :

गुण =	'virtue'	but	अवगुण = 'fault, defect'
दान =	'giving'	but	आदान = 'taking'
प्रसिद्ध =	famous'	but	सुप्रसिद्ध ='very famous'
मोल =	'value or price		अनमोल = 'priceless'
दिन =	'day'	but	प्रतिदिन = 'every day, daily'

Nouns, Adjectives or other words to which a prefix has thus been attached are included among Compounds (See Appendix III). They are discussed here for the sake of convenience.

2. Most of the prefixes in use in Hindi are *Tatsama*, a few are *Tadbhava*, while others have been borrowed from Arabic or Persian.

The more important prefixes and compounds formed with their help are listed below. The compounds marked as A are Adverbial (See App. III, 13) and those marked as P are Possessive (See App. III, 15).

3. *Tatsama Prefixes*

(1) अ denotes 'negation' or 'lack' :

न्याय	'justice'	अन्याय	'injustice'
ज्ञान	'knowledge'	अज्ञान	'ignorance'
हिंसा	'violence', 'injury'	अहिंसा	'non-violence', 'non-injury
कलंक	'spot, blame'	अकलंक	'spotless (P)

This अ is replaced by अन् when attached to a word beginning with a vowel :

उचित	'proper'	अनुचित	'improper'
एक	'one'	अनेक	'many'
आदि	'beginning'	अनादि	'without beginning' (P)

(2) अति = 'very', 'exceedingly' :

अति कठोर	'very hard'	अति कोमल	'very delicate'
अति दुर्बल	'exceedingly week'	अत्युदार (अति+उदार)	'very generous'

(3) अधि = 'super-', 'extra-', 'special' :

अधिकर	'super-tax'	अधिमास	'additional month'
अधिनियम	'act' (special rule)	अधिशुल्क	'surcharge'

(4) अनु = 'following', 'after', 'according to,' 'similar to' :

अनुगमन	'following'	अनुकरण	'imitation'
(गमन	'going')	(करण	'doing')
अनुरूप	'similar, worthy of' (P)	अनुवाद	'translation'
		(वाद	'speaking')
(रूप	'form')		

(5) अप = 'contrary', 'lacking', 'away' :

अपमान	'disgrace, insult'	अपरूप	'deformed; ugly' (P)
अपशकुन	'bad omen'	अपहरण	'taking away', 'carrying off'

(6) अभि = 'towards', 'against', 'superior', 'special' :

अभिभाषण	'address'	अभिमत	'opinion'
अभियान	'expedition'	अभिरक्षा	'custody'

(7) अव = 'contrary', 'lacking', 'inferior' :

अवगुण	'defect, fault'	अवचेतन'	subconscious'
अवमूल्यन	'devaluation'	(चेतन	'conscious')

(8) आ = 'until'; 'contrary' :

आजन्म	'for life (A), 'life-long'	आमरण	'until death' (A)
आदान	'taking'	आगमन	'coming'
(दान	'giving')	(गमन	'going')

(9) उत्, उद् = 'upwards', 'superior' :

उत्थान	'rise, progress'
उद्बोधन	'awakening, exhortation'

उद्गम 'rising, shooting forth, origin'
उद्घाटन 'opening, inauguration'
उद्दंड 'ill-behaved, rude' (P)

(10) उप = 'near', 'inferior', 'vice-', 'sub-' :

उपनाम	'surname, nickname'	उपनगर	'suburb'
उपनियम	'sub-rule'	उपप्रधान	'vice-president'
उपमंत्री	'deputy minister'		

(11) दुर्, दुस् = 'evil', 'difficult' :

दुर्गुण	'evil qualities'	दुर्जन	'villain'
		(जन	person)
दुर्दशा	'bad situation'	दुर्लभ	'difficult to obtain' (P)
दुर्गम	'difficult to traverse, or approach' (P)		

(12) निर्, निस् = 'away', 'out', 'without' :

निरर्थक	'meaningless, useless' (P)	निरपराध	'innocent' (P)
निर्भय	'fearless' (P)	निर्जन	'lonely' (place)
निर्यात	'export'	निस्तेज	'spiritless' (P)
निश्चल	'unmoving, fixed'	निष्काम	'desireless (P)
(चल	'moving')		

(13) परि= 'around', 'fully', 'well' :

परिजन	'retinue ; kith and kin'	परिक्रमा	'circumambulation'

परितोष 'full satisfaction' परिपक्व 'quite ripe' (P)
परिवर्धन 'addition, enlargement'

(14) प्र = 'excess', 'very', 'forward' :

प्रबल	'very strong' (P)	प्रयत्न	'great effort'
प्रख्यात	'well-known' (P)	प्रक्रिया	'process'
प्रक्षेप	'projection'	प्रगति	'progress'

(15) प्रति = 'against', 'opposite' 'every':

प्रतिध्वनि	'echo'	प्रतिबिंब	'reflection'
प्रतिवादी	'defendant'	प्रतिदिन	'everyday' (A)

(वादी 'plaintiff')

प्रतिक्षण 'every moment' (A)

(16) वि = lacking', 'away', 'special', 'various'; 'opposite':

विजन	'lonely (place)' (P)	विस्मरण	'forgetting, forgetfulness'
विमल	'spotless, clean' (P)	विज्ञान	'science'
विजय	'victory'	विभाग	'department'
विदेश	'foreign land'	विक्रय	'sale'
(देश	'country')	(क्रय	'purchase')

(17) सम् = 'with', 'together with', 'altogether', 'good' :

सम्मति	'opinion ; consent'	सम्मेलन	'conference'
सम्मान	'honour'	संरक्षण	'protection'
संविधान	'constitution'	संशोधन	'amendment; correction'

(18) सु = 'good', 'easily' :

सुकर्म	'good work, merit'	सुशिक्षित	'well-educated' (P)
सुकर	'easy to do' (P)	सुलभ	'easy to obtain' (P)
सुगम	'easy of access' (P)		

(19) अंतर्, अंत: = 'inner, within, intra-':

अंतरात्मा	'innersoul ; conscience'	अंतर्देशीय	'inland' (P)
अंतर्द्वंद्व	inner conflict	अंतर्दृष्टि	'insight'
अंतर्विभागीय	'intra-departmental' (P)		

Note: Don't confuse the above words having अंतर् or अंत: with words like अंतरराष्ट्रीय, अंतरविभागीय etc. having अंतर (and not अंतर्). A clear distinction is to be made between the Prefix अंतर् (अंत:) and अंतर. The first prefix अंतर् which means 'inner, within, intra-', whereas the word अंतर will mean 'between (two or more), inter'. Thus, the words अंतर्राष्ट्रीय, अंतर्विभागीय mean 'within the nation', and 'within the department', whereas the words like अंतरराष्ट्रीय or अंतरविभागीय would mean 'between (two or more) nations or departments. In the same way, अंतर्जातीय means 'within the caste or community' and अंतरजातीय 'between two or more communities'.

(20) कु = 'bad', 'evil' :

कुकर्म	'bad deed, evil act'	कुरूप	'ugly' (P)
कुचक्र	'conspiracy'	कुदिन	'bad day, adversity'

(21) पुनर् = 'again', 're-' :

पुनर्विवाह	'remarriage'	पुनर्जन्म	'rebirth'
पुनरुत्थान	'renaissance'		

(22) प्राक् = 'pre-' :

प्रागैतिहासिक	'pre-historic' (P)	प्राक्कथन	'foreword'
प्राग्वैदिक	'pre-Vedic' (P)	[कथन	'say' (noun)]

(23) स = 'with', 'together with', 'same' :

सफल 'fruitful, successful' (P)

सजीव 'living, full of life' (P)

सजातीय 'of the same caste or community or kind' (P)

(24) सह = co-, 'with', 'together with', 'same' :

सहगान	'chorus'	सहकार	'co-operation'
सहकारी	'co-operative'	सहपाठी	'class-fellow'

4. Tadbhava Prefixes

(1) अ, अन् = 'without', 'lacking' :

अपढ़, अनपढ़	अजान, अनजान
'uneducated' (P)	'ignorant' (P)

अटल 'steady, firm, irrevocable' (P)

अनजाने 'without knowing, unwittingly' (A)

अनगिनत 'innumerable' (P) अनमोल 'invaluable' (P)

(2) कु = 'bad', 'evil' :

कुचाल 'bad ways; misconduct' कुरूप 'ugly' (P)

(3) दु = 'bad', 'lacking' :

दुकाल 'bad time, famine'

दुबला 'weak, lean, without strength' (P)

(4) नि = 'lacking', 'without' :

निकम्मा 'useless' (P) निडर 'fearless' (P)

निहत्था 'unarmed' (P)

(5) बिन = 'without', 'un.....' :

बिन-ब्याहा 'unmarried'(P) बिन-जाने 'without knowing' (archaic) (A)

(6) भर = 'ful', as much as possible' :

भरपेट 'bellyful, to heart's content' (A)

भरसक 'as far as one can' (सकना 'to be able to') (A)

भरपूर 'plentiful' (P)

भर is really the Absolutive form of भरना (See 243) and means 'filling, so as to fill'. In the above

compounds, it has, however, been used as a prefix (cf 294-e and 295).

5. Arabic and Persian Prefixes

(1) ग़ैर = 'without', 'against', 'foreign' ;

ग़ैरहाज़िर 'absent' ग़ैरसरकारी 'unofficial'
ग़ैरक़ानूनी 'illegal'

(2) ना = 'without' :
नापसंद 'unliked' नाखुश 'displeased, angry';
नामंज़ूर 'disallowed, rejected नालायक 'unworthy'

(3) फ़ी = 'per' :

फ़ी आदमी 'per head' (A) फ़ी रुपया 'per rupee' (A)

फ़ी सेर 'per seer' (A) फ़ी सैंकड़ा 'per cent' (A)

(4) ला = 'without' :

लापरवाह'careless' (P) लाजवाब 'speechless; incomparable' (P) (जवाब 'reply')

लापता 'untraceable, missing' (P)

लाइलाज 'incurable' (P)

(5) बे = 'without' :

बेईमान 'dishonest' (P) बेजान 'lifeless' (P)

बेचारा 'helpless' (P) बेहोश 'senseless' (P)

बेरहम 'merciless' (P) बेखटके 'fearlessly' (A)

(6) हर = 'every' :

हर रोज 'every day' (A) हर साल 'every year' (A)
हर एक 'every one' हर बार 'each time' (A)

Suffixes

6. Suffixes are elements attached to a root, a Noun, a Pronoun, an Adjective etc. for forming related words. Some suffixes attached to a root make Nouns or Adjectives, e.g. :

लड़ाई	'fight'	from	लड़ना	'to fight'
गवैया	'singer'	from	गाना	'to sing'

Other suffixes attached to Nouns or Adjectives etc. form further Nouns or Adjectives :

बंगाली	'a Bengali'	from	बंगाल	'Bengal'
बुराई	'badness'	from	बुरा	'bad'
प्यासा	'thirsty'	from	प्यास	'thirst'

7. There are thus two kinds of suffixes :

(1) those attached to a root and forming Verbal Nouns and Adjectives, and

(2) those attached to a Noun or Adjective and forming Secondary Nouns or Adjectives. The first variety is called कृत् or Primary Suffixes, and the words formed by them are called कृदंत (Primary Derivatives).

The second variety of suffixes is called तद्धित or Secondary Suffixes and the words formed by them are called तद्धितांत (Secondary Derivatives).

8. The main Primary Suffixes of Hindi are as follows :

(1) The root itself is occasionally used as an Abstract Noun :

मार	'beating'	from	मारना	'to beat'
दौड़	'race, running'	from	दौड़ना	'to run'
लूट	'plunder'	from	लूटना	'to rob, to plunder'
खेल	'play, sport'	from	खेलना	'to play'

(2) Sometimes the vowel of the root is lengthened or modified :

चाल	'gait or motion'	from	चलना	'to move'
बाढ़	'flood, increase'	from	बढ़ना	'to grow'
मेल	'harmony, friendship'	from	मिलना	'to meet'

(3) -अक्कड़ = 'doing something habitually or excessively', forms Adjectives :

भुलक्कड़	'forgetful'	from	भूलना	'to forget'
पियक्कड़	'drunkard'	from	पीना	'to drink'
कुदक्कड़	'habitually jumping'	from	कूदना	'to jump'
घुमक्कड़	'wanderer'	from	घूमना	'to wander'

Long vowel of a root is regularly shortened before –अक्कड़.

(4) –आ forms abstract, or agent, or action, or instrumental Nouns (Masc.) as well as past participles (See 195) :

झगड़ा	'quarrel'	from	झगड़ना	'to quarrel'
छापा	'print'	from	छापना	'to print'
घेरा	'siege'	from	घेरना	'to surround'
झटका	'shock'	from	झटकना	'to shake'
मेला	'fair'	from	मिलना	'to meet'
झूला	'swing (Noun)	from	झूलना	'to swing'
गँठकटा	'pick-pocket'	from	काटना	'to cut'
मिठबोला	'speaking sweetly	from	बोलना	'to speak'

Note the vowel-changes in मेला and गँठकटा

(5) –आई forms Abstract Nouns (Fem.) :

लड़ाई	'fight'	from	लड़ना	'to quarrel, to fight'
पढ़ाई	'study'	from	पढ़ना	'to study, to learn'
चढ़ाई	'ascent'	from	चढ़ना	to ascend, to climb'
कमाई	'earning'	from	कमाना	'to earn'

Some Nouns formed with –आई denote 'cost' or

'charges' for the work done :

धुलाई	'washing charges'	from	धुलाना	'to get washed'
लिखाई	'writing charges'	from	लिखना	'to write'

(6) –आऊ = 'able', 'fit for', 'doing', forms Adjectives :

बिकाऊ	'saleable'	from	बिकना	'to sell' (intrans.)
टिकाऊ	'durable'	from	टिकना	'to last'
उठाऊ	'portable'	from	उठाना	'to lift'
कमाऊ	'one who earns (much)'	from	कमाना	'to earn'
खाऊ	'voracious'	from	खाना	'to eat'

(7) –आक, –आका, –आकू = 'doing habitually, efficiently' form Adjectives :

तैराक	'a skilful swimmer'	from	तैरना	'to swim'
लड़ाका	'quarrelsome'	from	लड़ना	'to quarrel'
लड़ाकू	'fighter'	from	लड़ना	'to fight'

These Adjectives do not modify in the Feminine.

(8) –आव forms Abstract Nouns (Masc.) :

चढ़ाव	'ascent'	from	चढ़ना	'to ascend'
बहाव	'flow'	from	बहना	'to flow'
घुमाव	'bend, turn'	from	घूमना	'to turn'

बचाव 'protection'from बचाना 'to protect'

(9) -आन forms Abstract Nouns (Masc. or Fem.) :

उड़ान 'flight' from उड़ाना 'to fly'

उठान 'growth, rise' from उठना 'to arise'

मिलान 'comparison' from मिलाना 'to compare, to tally'

लगान 'land tax' from लगाना 'to levy'

(10) -आवट forms Abstract Nouns (Fem.) :

लिखावट 'writing' from लिखना 'to write'

बनावट 'make, formation' from बनाना 'to make, to form

रुकावट 'obstruction' from रोकना 'to stop'

सजावट 'decoration' from सजाना 'to decorate'

(11) -आवा forms Abstract Nouns (Masc.) :

बुलावा 'call' from बुलाना 'to call'

भुलावा 'deception'from भुलाना 'to forget ('to cheat)'

पहनावा 'dress' from पहनना 'to put on'

(12) -आहट forms Abstract Nouns (Fem.) :

चिल्लाहट'cry' from चिल्लाना'to cry'

घबराहट 'perturbation, consternation' from घबराना 'to worry; to feel anxious'

(13) -इयल 'tending to, prove to', '-ly forms Adjectives :

सड़ियल	'rotten, rotting'	from	सड़ना	'to rot'
मरियल	'half-dead, sickly'	from	मरना	'to die'
अड़ियल	'obstinate'	from	अड़ना	'to be obstinate, to stick'

(14) -ई forms Abstract Nouns (Feminine) :

हँसी	'laughter, joke'	from	हँसना	'to laugh'
बोली	'speech, dialect'	from	बोलना	'to speak'
घुड़की	'rebuke'	from	घुड़कना	'to rebuke'

(15) -एरा forms Abstract or Agent Nouns (Adjectives) :

कमेरा	'earning'	from	कमाना	'to earn'
लुटेरा	'robber'	from	लूटना	'to rob'
बसेरा	'dwelling	from	बसना	'to dwell'

(16) -त forms Abstract Nouns (Feminine) :

बचत	'saving'	from	बचाना	'to save'
खपत	'consumption, sale'	from	खपना	'to sell' (intrans.)

(17) -ती forms Abstract Nouns (Feminine) :

बढ़ती	'growth, increase'	from	बढ़ना	'to grow'
गिनती	'counting'	from	गिनना	'to count'

भरती	'filling; recruitment'	from	भरना	'to fill'

(18) -न forms Abstract Nouns (Masc. or Fem.) :

चलन	'prevalence'	from	चलना	'to move'
मुसकान	'smile'	from	मुसकाना	'to smile'

(19) -ना forms Infinitives (See Section III, Chapter X)

(20) -वाला (See 243)

9. The important Secondary Suffixes of Hindi are as follows :

(1) -आ forms Adjectives denoting 'having' :

भूखा	'hungry'	from	भूख	'hunger'
प्यासा	'thirsty'	from	प्यास	'thirst'
मैला	'dirty'	from	मैल	'dirt'

(2) -आई forms Abstract and other Nouns (Fem.) from Adjectives :

अच्छाई	'goodness'	from	अच्छा	'good'
बुराई	'badness, evil'	from	बुरा	'bad'
मिठाई	'sweetmeat'	from	मीठा	'sweet'

(3) -आस forms Abstract Nouns (Feminine) from Adjectives :

मिठास 'sweetness' from मीठा 'sweet'

खटास 'sourness' from खट्टा 'sour'

(4) -आहट forms Abstract Nouns (Feminine) from Adjectives :

कड़वाहट 'bitterness 'from कड़वा 'bitter'

चिकनाहट 'smoothness' from चिकना 'smooth'

(5) A.-इया forms Adjectives from Nouns and denotes 'coming from', 'belonging to' :

कलकतिया 'of Calcutta' from कलकत्ता 'Calcutta' (now कोलकाता 'Kolkātā)

कनौजिया 'belongiA.] to Kanauj from कन्नौज 'Kanauj'

मुंबइया 'grown in Mumbai' from मुंबई 'Mumbai'

B. -इया also forms diminutives (Feminine) :

खटिया 'a small cot' from खाट 'cot'

बिटिया 'young daughter' from बेटी 'daughter'

डिबिया 'casket' from डिब्बा 'box'

(6) A. -ई forms Adjectives from Nouns, and denotes 'belonging to', 'having', 'coming from' :

गुलाबी 'rosy' from गुलाब 'rose'

बंगाली 'Bengali' from बंगाल 'Bengal'

देशी (-सी)'countrymade'from देश (-स)'country'

ऊनी	'woollen'	from	ऊन	'wool'
जंगली	'wild'	from	जंगल	'forest'

B. -ई also forms Diminutives (Feminine) :

पहाड़ी	'hill'	from	पहाड़	'mountain'
रस्सी	'string'	from	रस्सा	'rope'
टोकरी	'small basket'	from	टोकरा	'basket'

C. -ई further forms Abstract Nouns (Feminine) from Nouns or Adjectives :

चोरी	'theft'	from	चोर	'thief'
खेती	'agriculture'	from	खेत	'field'
बुद्धिमानी	'wisdom'	from	बुद्धिमान	'wise'
गरीबी	'poverty '	from	गरीब	'poor'

(7) -ईला forms Adjectives from Nouns and denotes 'containing', 'full of' :

रसीला	'juicy'	from	रस	'juice'
ज़हरीला	'poisonous'	from	ज़हर	'poison'
पनीला	'watery'	from	पानी	'water (with vowel-shortening)

(8) -ऊ forms Adjectives from Nouns and denotes 'belonging to', 'tending to', etc. :

बाज़ारू 'of the market;' 'common', 'cheap' from बाज़ार 'market'

घरू (now घरेलू) 'homely,' 'private' from घर 'home, house'

ढालू 'sloping' from ढाल 'slope'

पेटू 'voracious' from पेट 'belly, stomach'

(9) -एरा denotes 'belonging to', 'dealing in' and forms Nouns and Adjectives from Nouns :

ममेरा (Fem. ममेरी) from मामा 'maternal uncle'

चचेरा (Fem. चचेरी) from चाचा uncle

मौसेरा (Fem. मौसेरी) from मौसी 'maternal aunt'

These words denote 'sons (or daughters) of maternal/paternal uncle' etc.

सँपेरा 'snake-charmer' from साँप 'snake'

चितेरा 'painter' from चित्र 'picture, painting'

(10) -पन forms Abstract Nouns (Masculine) from Adjectives or Nouns :

कालापन 'blackness' from काला 'black'

पागलपन 'madness' from पागल 'mad'

लड़कपन 'boyishness' from लड़का 'boy'

(11) -पा similarly makes Abstract Nouns (Masculine) from Nouns or Adjectives which shorten their first vowels :

मुटापा (मोटापा)	'fatness'	from	मोटा	'fat'
बुढ़ापा	'old age'	from	बूढ़ा	'old'
रँडापा	'widowhood' (slang)	from	राँड	'widow'. (slang)

(12) -हरा (See 159)

(13) The following Persian suffixes may also be noted :

(1) -ई forms Abstract Nouns (Fem.) from Adjectives :

खुशी	'pleasure'	from	खुश	'happy, pleased'
दोस्ती	'friendship'	from	दोस्त	'friend'
दुश्मनी	'enmity'	from	दुश्मन	'enemy'

(2) -गर or -गार makes nouns, and denote 'dealing in' :

सौदागर	'merchant'	from	सौदा	'merchandise'
जादूगर	'magician'	from	जादू	'magic'
गुनहगार	'sinner'	from	गुनाह	'sin (with vowel-shortening)'

मददगार 'helper' from मदद 'help'

(3) -आना makes Adjectives from Nouns :

सालाना 'annual' from साल 'year'

रोज़ाना 'daily' from रोज़ (every) 'day'

मर्दाना 'manly, (as) male' from मर्द 'male'

शाहाना 'royal' from शाह 'king'

(4) -नाक forms Adjectives from Nouns and denotes 'full of, arousing' :

दर्दनाक 'touching; piteous' from दर्द 'pain; pity'

खौफ़नाक 'frightful' from खौफ़ 'fear, fright'

ख़तरनाक 'dangerous 'from ख़तरा 'danger'

(5) -ईन forms Adjectives from Nouns and denotes 'having' :

रंगीन 'coloured' from रंग 'colour'

शौकीन 'fond of' from शौक 'liking, hobby'

नमकीन 'salty' from नमक 'salt'

(6) -मंद forms Adjectives from Nouns and denotes 'having' ;

(not to be confused with Skt. मंद which is adj. and

means 'slow', 'dim' etc.)

दौलतमंद 'wealthy' from दौलत 'wealth'

अक्लमंद 'wise' from अक्ल 'wisdom'

फ़ायदेमंद 'useful, advantageous' from फ़ायदा 'advantage'

(7) -दार similarly forms Adjectives from Nouns and denotes 'having' :

ज़मींदार 'zamindar, landlord' from ज़मीन 'land'

मालदार 'wealthy' from माल 'property'

दूकानदार 'shopkeeper' from दूकान 'shop'

Appendix II

Gender Forms

(A) Gender (See 77)

1. Gender in Hindi is determined by usage, not by any hard and fast rules. The following points may be noted for guidance :

   (a) Nouns denoting male beings are Masculine and those denoting female beings are Feminine. (They have the 'Natural Gender'.)

   (b) However, the Masculine Nouns बच्चे (plural) 'children' and लोग 'people' (always plural) may refer to both male and female persons. बच्चा in the singular may also refer to a female child, although the feminine form बच्ची does exist.

   (c) Nouns denoting certain species of animals, birds, insects etc. are either only Masculine or only Feminine.

   (1) **Masculine :**

   पक्षी 'bird', उल्लू 'owl', कौआ 'crow';

   भेड़िया 'wolf', चीता 'leopard', कीड़ा 'insect';

   खटमल 'bug', मच्छर 'mosquito', केंचुआ 'earthworm' etc.

   For denoting specifically the female species, the

word मादा 'female' is prefixed to these Nouns, the gender remaining the same :

मादा भेड़िया 'she-wolf', मादा मच्छर 'female mosquito' etc.

(2) **Feminine :**

चिड़िया 'bird', चील 'kite', कोयल 'cuckoo';
गिलहरी 'squirrel', तितली 'butterfly', मक्खी 'fly';
मछली 'fish' etc.

For denoting the male, the word नर 'male' is prefixed to these— the gender remaining Feminine.

(d) Collective Nouns are treated as names of 'things' even if they refer to a collection of human beings, and their Gender depends upon usage. Thus, समूह 'group', झुंड 'multitude', परिवार or कुटुंब 'family', दल 'troop' etc. are Masculine; while भीड़ 'crowd', फौज 'army', सभा 'meeting or assembly', प्रजा 'the people (subjects)' etc. are Feminine.

(e) Most of the Tadbhava Nouns ending in –आ, –ना, –आव, –पन, –पा and –आन are Masculine :

पैसा 'pice', गन्ना 'sugar-cane', कपड़ा 'cloth',
आना 'coming', जाना 'going', खाना 'meal',
गाना 'song', बहाव 'flow', घुमाव 'bend',
लड़कपन 'boyhood', बड़प्पन 'greatness', बुढ़ापा 'old age',
लगान 'land tax', मिलान 'comparison

(f) Most of the Nouns ending in -ई, -इया, -वट, -हट are Feminine :

रोटी	'bread', टोपी	'cap',	चिट्ठी	'letter';	
नदी	'river', पुड़िया	'small packet',	डिबिया	'casket' (small box)	

बनावट 'make', सजावट 'decoration', घबराहट' uneasiness'

But, घी 'ghee', दही 'curd', पानी 'water', मोती 'pearl', जी 'mind, heart, mental or physical condition' are Masculine.

(g) Genders of Tatsama Nouns are usually retained, the Sanskrit Neuter gender being treated as Masculine.

In many cases, however, genders of Tatsama words have been altered by Hindi usage under the influence of their forms, or on the analogy of a Hindi synonym. Thus आत्मा 'soul' (आत्मन्) and महिमा 'greatness' (महिमन्) are Masculine in Sanskrit, but Feminine in Hindi, presumably becuase of the final -आ of these words, which is frequently met with in Tatsama Feminine Nouns (like सुता 'daughter,' दया 'mercy', प्रभा 'lustre', अजा 'she-goat' etc.). व्यक्ति 'an individual, a person' is Feminine in Sanskrit, but Masculine in Hindi because 'person' is also denoted by आदमी and मनुष्य which are Masculine. अग्नि 'fire' is Masculine in Sanskrit, but Feminine in Hindi, because of the final -इ [cf. (f) above]. पुस्तक 'book', similarly, is Neuter in Sanskrit, but Feminine

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in Hindi because its synonym पोथी (derived from Sanskrit पुस्तिका Fem.) is Feminine.

(B) Formation of Feminine Nouns

2. (a) Words ending in the inherent -अ or in -आ form their Feminine by replacing -अ or -आ by -ई :

दास	'servant'	दासी	'maid-servant'
पुत्र	'son'	पुत्री	'daughter'
सुंदर	'beautiful'	सुंदरी	'a beautiful woman'
बेटा	'boy'	बेटी	'girl'
घोड़ा	'horse'	घोड़ी	'mare'
बकरा	'he-goat'	बकरी	'she-goat'
नाना	'maternal grandfather'	नानी	'maternal grandmother'
काका	'uncle'	काकी	'aunt'

(b) Some Nouns ending in -आ, however, form their Feminine (Diminutive) by replacing -आ by -इया :

कुत्ता	'dog'	कुतिया	'bitch'
बुड्ढा	(बूढ़ा) old man'	बुढ़िया	'old woman'
बेटा	'son'	बिटिया	'young-daughter'
चूहा	'rat'	चुहिया	'female mouse'; small rat'

3. Notice that the conjunct consonants in बुड्ढा and कुत्ता have been simplified and that the long vowels in बेटा and चूहा replaced by the corresponding short ones.

Some Masculine Nouns denoting occupation form their Feminine by replacing the final vowel by -इन :

सुनार	'goldsmith'	सुनारिन	'goldsmith's wife'
जुलाहा	'weaver'	जुलाहिन	'weaver's wife
नाई	'barber'	नाइन	'barber's wife'
धोबी	'washerman'	धोबिन	'washerwoman'
लुहार	'blacksmith'	लुहारिन	'blacksmith's wife'

4. A few other Nouns also form their Feminine by adding -इन :

बाघ	'tiger'	बाघिन	'tigress'
साँप	'snake'	साँपिन	'female snake'
नाती	'daughter's son'	नातिन	'daughter's daughter'
मालिक	'owner, master'	मालकिन	'lady owner'

5. Some Nouns form their Feminine by adding -नी :

ऊँट	'camel'	ऊँटनी	'she camel'
मोर	'peacock'	मोरनी	'peahen'
शेर	'lion'	शेरनी	'lioness'

6. Some Nouns add -आनी :

नौकर	'servant'	नौकरानी	'maid-servant'
सेठ	'merchant'	सेठानी	'merchant's wife'
राजपूत	'Rājput'	राजपूतानी (also रजपूतनी)	'female Rājpūt'

7. Nouns denoting class or rank form their Feminine by adding –आइन :

ठाकुर	'landlord'	ठकुराइन	'Thākur's wife' (with vowel-shortening)
लाला	'merchant'	ललाइन	'merchant's wife' (with vowel-shortening)
पंडित	'scholar'	पंडिताइन (also पंडितानी–Colloq)	'Pandit's wife'

8. Some Nouns have altogether different words as their Feminine :

पुरुष	'man'	स्त्री	'woman'
मर्द	'man, male'	औरत	'woman'
भाई	'brother'	बहिन	sister'
बाप	'father'	माँ	'mother'
पिता	'father'	माता	'mother'
बैल	'bullock'	गाय	'cow'

9. Sometimes Masculine Nouns are formed from Feminine Nouns by adding various suffixes :

भैंस	'she-buffalo'	भैंसा	'he-buffalo'
राँड	'widow' (slang)	रँडुआ	'widower' (slang)
ननद	'husband's sister'	ननदोई	'Nanad's husband'
बहन (बहिन)	'sister'	बहनोई	'sister's husband'
मौसी	mother's sister'	मौसा	'mausi's hushand'

APPENDIX III

COMPOUNDS

1. Two or more Hindi words can be combined into one and thus form a compound. The 'combining' is, in the main, effected by dropping the case-signs, post-positions, conjunctions, or other words, which denote the relation between the constituent words of a compound. Thus :

रसोईघर	'kitchen'	from रसोई के लिए घर	'room for cooking'
माँ-बाप	'parents'	from माँ और बाप	'mother and father'
देश-निकाला	'externment'	from देश से निकाला	'expulsion from one's country'
हवा-चक्की	'wind-mill'	from हवा की (हवा से चलने वाली) चक्की	'mill worked by (the action of) wind'
तीन-मंज़िला or तिमंज़िला	three-storeyed'	from तीन मंज़िलों वाला	'having three storeys'

2. In forming some compounds, however, there is no occasion to drop a connecting word, since none exists. Such, especially, is the case when a Prefix or an Adjective is combined with a Noun (to form a

Determinative Compound). Thus :

सु+जन = सुजन		'a good man'
यथा+शक्ति = यथाशक्ति		'according to (one's) ability'
नील+कमल = नीलकमल		'a blue lotus'

3. (a) The components of a compound occasionally shorten (or modify) their long vowels. This happens usually to the first component, but sometimes also to the second, or to both. In some cases, a suffix (-आ, -ई, etc) is also attached to the last member (See App. III 16). Thus:

हथकड़ी 'handcuffs', from हाथ (hand)+कड़ी (ring)

घुड़सवार '(horse) rider' from घोड़ा (horse)+सवार (rider)

बारहसिंगा 'stag' from बारह (twelve)+सींग (horn)+आ (having twelve horns)

कपड़छन 'filtered through cloth' from कपड़ा (cloth)+ छान (to filter)

(b) The numerals एक, दो, तीन, चार, पाँच, छह, सात and आठ, as first members of a compound, are usually modified to इक-, दु-, ति- (or तिर-), चौ-, पंच or (पच-), छ-, सत-, and अठ- Thus :

इकन्नी 'one-anna piece' from एक+आना (anna)

दुनाली 'double-barrelled (gun)' from दो+नाल (barrel)

तिकोना 'triangular' from तीन+कोना (angle)

चौकोर 'four-cornered' from चार+कोर (edge, end)

These modified forms (except दु-) can be seen in the numerals :

इकसठ (एक+साठ sixty-one)

इकहत्तर (एक+सत्तर seventy-one, with सत्तर modified to हत्तर)

तिहत्तर (तीन+सत्तर seventy-three)

तिरासी (तीन+अस्सी eighty-three)

चौबीस (चार+बीस twenty-four)

चौहत्तर (चार+सत्तर, seventy-four)

पचहत्तर (पाँच+सत्तर seventy-five)

छब्बीस (छह+बीस twenty-six)

सतहत्तर (सात+सत्तर seventy-seven)

अठासी (आठ+अस्सी eighty-eight)

All the numerals above ten (except those for 20, 30, 40, 50, 60, 70, 80, and 90) are, of course, compounds (See 5 below).

4. The compounds can be divided into three main classes : (1) Co-ordinative, (2) Determinative and (3) Possessive.

Of these, the Determinative Compounds are further sub-divided into (a) Dependent, (b) Descriptive and (c) Adverbial.

The Hindi (or Sanskrit) names for these are as follows :

(1) Co-ordinative द्वंद्व

(2) (a) Dependent Determinative तत्पुरुष

(b) Descriptive Determinative कर्मधारय (with a sub-variety द्विगु)

(c) Adverbial Determinative अव्ययीभाव

(3) Possessive बहुब्रीहि

1. Co-ordinative Compounds

5. Co-ordinative (द्वंद्व) Compounds consist of two (or more) Nouns, Adjectives, or Adverbs, which are connected by और 'and' or by या 'or'. The Compounds thus formed have, naturally, the Plural Number but also the Singular when collective sense is intended.

(a) Two (or more) Nouns :

राम और सीता =राम-सीता	'Rām and Sītā'
माँ और बाप =माँ-बाप	'mother and father, parents'
हाथ और पैर =हाथ-पैर	'hands and feet'
सुख और दुःख =सुख-दुःख	pleasure and pain'

राम, लक्ष्मण और भरत= राम-लक्ष्मण-भरत	'Rām, Lakṣhmaṇ and Bharat'

(b) Sometimes the two Nouns are more or less synonymous with each other :

मार और पीट =मार-पीट	'beating and thrashing'
चमक और दमक =चमक-दमक	'shine and brilliance'
काम और काज =काम-काज	'work and duty'
बाल और बच्चा =बाल-बच्चा	'boy and child, issue, children'

(c) Two Adjectives (or numerals)

भला और बुरा=भला-बुरा	'good and bad' [plural and oblique form (भले-बुरे)]
बड़ा और छोटा =बड़ा-छोटा	'big and small' [(-do- (बड़े-छोटे)]
ऊँचा और नीचा =ऊँच-नीच	'high and low' (used as a Noun in the singular), 'pros and cons'

चर और अचर =चराचर [See 49 (a) (1)] 'movable and immovable' or animate and inanimate'

दो या तीन =दो-तीन	'two or three' (See 150)
दस या पाँच =दस-पाँच	'ten or five', 'some ten', a few (See 150)

(d) All the numerals above ten (except those for 20, 30, 40 etc.) are Co-ordinative Compounds, with considerable modifications of the original forms of the components. Thus :

चार और बीस =चौबीस	'twenty-four'
एक और तीस =इकतीस	'thirty-one' etc. See 3-b above.

(e) Two Adverbs (or adverbially used words) :

साँझ और सबेरे =साँझ -सबेरे	'in the evening and the morning'
रात और दिन =रात-दिन	'by day and night'
चलते और (या) फिरते =चलते-फिरते	'while moving and (or) wandering'
उठते और (या) बैठते =उठते-बैठते	'while rising and (or) sitting' (See 24-1-c)

(f) Sometimes the same Adverb (or adverbially used word) is repeated (with an intensification of the meaning) :

पास-पास	'close-together, side by side'
धीरे-धीरे	'slowly, by degrees'
आगे-आगे	'in front, leading'
पीछे-पीछे	'behind, at the back, following'

घर-घर	'in every house'
पल-पल	'every moment'
कभी-कभी	'sometimes' (See 285-c)
कहीं-कहीं	'at some places' (285-e)

or such (repetitive) Compounds :

कोई-कोई	'some, a few' (See 118-7)
कुछ-कुछ	'a little' (See 118-16)

(g) Occasionally, the first component of such (repetitive) Compounds attaches an -ओं, when the meaning is variously modified :

बीचोंबीच	'right in the middle or centre' (बीच 'middle')
दिनोंदिन	'day by day' (दिन 'day')
रातोंरात	'within the very night' (रात 'night')
हाथोंहाथ	'right in the hands', quickly' (हाथ 'hand)
पहले-पहल	'for the first time' has a special form (from पहला 'first')

(h) In some cases, the particle ही (See 294-a) is placed between the two repeated words :

आप-ही-आप	'aside' or 'spontaneously' [See 118-(3), and 287(g)]
मन-ही-मन	'in one's mind'

पास-ही-पास '(only) close together'

साथ-ही-साथ '(only) together'

(i) In a few cases, the case-sign से (See 98) is placed between the two repeated words :

आप-से-आप 'automatically, spontaneously' [See118-(2), and 287 (h)]

कम-से-कम 'at least' (कम less) (See 289)

अधिक-से-अधिक 'at the most' (अधिक 'more')

(j) Repetitive Compounds of indefinite Pronouns, and of Adverbs formed from them are made by placing the Negative particle न between the two words. These Compounds have a pronounced indefinite force :

कोई-न-कोई 'someone or the other' (See 118-10)

कुछ-न-कुछ 'something or the other' (See 118-12)

कभी-न-कभी 'sometime or the other' (See 285-c)

कहीं-न-कहीं 'somewhere or the other' (See 285-e).

II Determinative Compounds

6. Determinative Compounds are characterised by the 'determining' or, in some way, qualifying of the second member by the first member. These, as already noted, are of three kinds : Dependent, Descriptive and Adverbial.

II (a) Dependent Determinatives

7. In a Dependent Determinative (तत्पुरुष), the first member is dependent on the second, functioning as an attribute (not as an Adjective) of the latter. In the pre-compound form, the first member is always in the Oblique form. Thus :

हाथ के लिए कड़ी (a ring for the hand) =हथकड़ी 'handcuffs' (See App III, 3-a)

घोड़े का/पर सवार (a rider of/on horse) =घुड़सवार '(horse) rider' (See App. III, 3-a)

राष्ट्र का पिता (the father of the nation) =राष्ट्रपिता

देश की भक्ति (devotion for the country) =देशभक्ति 'patriotism'

पुस्तकों का आलय (the house of books)=पुस्तकालय 'library' (See 49-A-I)

8. Some dependent Determinatives have for their second member a Verbal derivative [See App. I, 7 (a)] which is not used independently. (These are called उपपद तत्पुरुष). Thus :

ग्रंथकार 'author, writer' from ग्रंथ 'work, book'+करना 'to make'

घुड़चढ़ा 'rider' from घोड़ा 'horse'+चढ़ना 'to ride' (See App. III, 3-a)

चिड़ीमार 'fowler' from चिड़िया 'bird, fowl'+मारना 'to kill

गिरहकट 'pick-pocket' from गिरह 'knot; purse+काटना 'to cut'

II (b) Descriptive Determinatives

9. In Descriptive Determinative (कर्मधारय) Compounds, the first member describes the second. The first member, thus, is an Adjective or a word used as an Adjective, and qualifies the second member (which is a Noun or an Adjective). Thus :

नील+कमल =नीलकमल	'blue-lotus'
भला+मानस =भलामानस	'good man', a gentleman'
सत्+गुण =सद्गुण	'good-qualities' (See 49-b-2)
साढ़े+तीन =साढ़े तीन	'three and a half (147)

10. If the 'first' member is a numeral, a Descriptive Determinative is usually treated as a collective Noun, and is called द्विगु :

त्रि+भुवन =त्रिभुवन	'the three worlds' (collectively)
त्रि+काल =त्रिकाल	'the three times' (past, present and future collectively)'

The components sometimes modify their form :

पाँच+सेर =पंसेरी	'five seers' (roughly $4\frac{1}{2}$ kg)
दो+आना =दुअन्नी	'two-anna bit' (See App. III, 3-b) (old currency)

11. A Descriptive Determinative sometimes signifies comparison between the two members :

घन 'cloud'+श्याम 'dark' =घनश्याम 'dark like a cloud'

प्राण 'life'+प्रिय 'dear' =प्राणप्रिय 'dear like life'

चरण 'foot'+कमल 'lotus' =चरण-कमल'lotus-like foot'

चंद्र 'moon'+मुख 'face' =चंद्रमुख 'moon-like face'

12. A large number of Descriptive Determinative Compounds are formed with the help of prefixes. These have already been illustrated under the discussion on Prefixes (See Appendix I).Thus :

अन्याय 'injustice', अवगुण 'defect, fault', सहगान 'chorus'

III (c) Adverbial Determinatives

13. Some prefixes form Compounds which are used as Adverbs. Such Compounds are called Adverbial Determinatives (अव्ययीभाव). These have already been illustrated under the discussion on Prefixes (See Appendix I). Thus :

प्रतिदिन 'every day, daily', आजन्म 'for life', अनजाने or बिन जाने 'without knowing, unwittingly', भरसक 'to the best of one's ability', हर साल 'every year' etc.

In some Adverbial Compounds, the first member is an Adverb used as a Prefix. Thus :

यथाशक्ति as far as one can' (शक्ति 'ability, power')

यथासंभव as far as possible' (संभव 'possible')

(यथा 'as, in which manner')

Note: The name 'Adverbial Compound' is restricted to the

variety discussed above. Compounds of Adverbs, discussed in App. III, 5 (c)-(g) are 'Co-ordinative'.

III Possessive Compounds

14. A Possessive Compound (बहुब्रीहि) is always adjectival in nature, referring to a person or thing not denoted, severally, by either of the members of the Compound. Thus :

बारह (twelve)+सींग (horn) +आ =बारहसिंगा 'the twelve-horned (animal) stag'

हँस (smile)+मुख (face) =हँसमुख '(a person) having a smiling face'

चंद्र (moon)+मुख (face) +ई =चंद्रमुखी (fem.) '(a woman) having a moon-like face'

दो (two)+मंज़िल (storey) +आ =दो मंज़िला (or दुमंज़िला) 'two-storeyed (house)'

15. Possessive Compounds, as well as Determinative Compounds, can be formed with the help of Prefixes.These have already been illustrated under the discussion of Prefixes (See Appendix I). Thus :

अकलंक	'spotless'	नादि	'without beginning (adj.)
अपरूप	'deformed'	कुरूप	'ugly'
निडर	'fearless'	बेजान	'lifeless', etc.

16. The same Compound can be a Determinative, or a Possessive, according as the first member qualifies ("determines") the second member, or as the Compound as a whole qualifies another Noun (outside the Compound). Thus, the compound चंद्रमुख, when it signifies a 'moonlike face', is a Determinative; but when it signifies 'moon-faced', 'having a moonlike face', it is Possessive. Similarly, अजान or अनजान may mean either 'lack of knowledge, ignorance, inadvertance', in which case, it is a Determinative; or it may mean 'lacking in knowledge, ignorant', in which case, it is a Possessive.

Such Compounds, however, are only rarely met with in Hindi and there is a general tendency to avoid the possible confusion in meaning by marking, with some suffix like –आ or –ई (See App.III, 3-a). Such Possessive Compounds, as may otherwise, be interpreted as Determinatives. Thus :

अज्ञान 'ignorance', but अज्ञानी 'ignorant' (अज्ञान can mean 'ignorant')

बनवास 'residence in forest', but बनवासी 'living or resident in a forest' (बनवास can mean 'residence in a forest')

अभाग 'misfortune' but अभागा 'unfortunate' etc.

Appendix IV

Miscellaneous

Marks of Punctuation

1. (a) Hindi has the same marks of Punctuation as English, except that for the Full Stop (.) marking the end of a sentence, a vertical stroke (I) is used. However, after initials and abbreviated words, the Full Stop is either retained, or replaced by a cipher (०).

Thus : मैं वहाँ गया था।

ना. प्र. : नारायणप्रसाद

एम. ए. = M.A.

एम.एल.ए. = M.L.A.

डॉ. or डॉ० = Dr.

पं. or पं० = पंडित

ज़ि. or ज़ि० = ज़िला

(b) The vertical stroke is also used for marking the end of the first hemistich (half-verse). For marking the end of the verse itself, two vertical strokes may be used. In case the verses are numbered, the number is placed between two double strokes at the end. Thus :

दिवस का अवसान समीप था
गगन था कुछ लोहित हो चला ।
तरुशिखा पर थी अब राजती
कमलिनी-कुल-वल्लभ की प्रभा ॥ or ॥ १ ॥

(c) Some modern writers and especially certain Hindi News Papers and Periodicals, as a rule, prefer the Full Stop to the cipher as well as to the vertical stroke, thus adopting the English usage in full.

2. The rest of the punctuation-marks, viz., comma, semi-colon, colon, dash, hyphen, single and double inverted commas, apostrophe and brackets, are used as in English. However, the Colon (:) is usually avoided, lest it should be confused with the Visarga sign (See 2e and 20).

Day of the Week etc.

3. The days of the week are named as follows :

रविवार or इतवार	Sunday
सोमवार	Monday
मंगल(वार)	Tuesday
बुध(वार)	Wednesday
गुरुवार or बृहस्पति(वार)	Thursday
शुक्र(वार)	Friday
शनिवार	Saturday

Note : In certain regions भौमवार is used in place of सोमवार; Punjabi speakers generally use वीरवार for गुरुवार or बृहस्पतिवार

and शनीचर or शनिश्चर is the colloquial variation of शनिवार in certain dialects.

4. The months of the year are named as follows :

Sanskrit : चैत्र, वैशाख, ज्येष्ठ, आषाढ़, श्रावण, भाद्रपद, आश्विन, कार्तिक, आग्रहायण or मार्गशीर्ष, पौष, माघ, फाल्गुन

Hindi (colloquial) : चैत, बैसाख, जेठ, असाढ़, सावन, भादों, क्वार, कातिक, अगहन, पूस, माघ, फागुन

5. The era prevalent amongst the Hindi-speaking people is that of King Vikrama (Called विक्रम संवत्) which differs from the Christian era by + 57 years. The new year begins on the 16th day of चैत्र (i.e. चैत्र शुक्ल प्रतिपदा).

Old Weights and Measures, etc.

6. (a) The unit of weight was सेर 'seer' which was divided into sixteen parts called छटाँक. Four छटाँक was a पाव 'quarter (seer)', and two छटाँक-आधा (or आध) पाव. Forty seers was equal to one मन 'maund'. A seer is approximately two pounds, or less than a kg.

(b) For weighing gold, silver etc., as well as medicines, the following weights were used :

eight खसखस = one चावल

eight चावल = one रत्ती

eight रत्ती = one माशा

twelve माशा	= one तोला
five तोला	= one छटाँक

7. The unit for linear measurement was गज़ = 'yard' which (apart from being divided into feet and inches) was divided into sixteen parts called गिरह (literally 'knot' or 'joint').

Half a गज़= a हाथ 'hand', and half a हाथ = a बालिश्त or बिलांद 'span (9 inches)'.

A गिरह (1/16 yard) was divided into twentyfour parts called जौ 'barley grains'; eight जौ made an अंगुल 'finger'.

8. Areas were measured (besides in square yard, feet and inches) in बीघा, बिसवा (or बिस्वा) and बिसवांसी (or बिस्वांसी) :

20 बिसवांसी	=	one बिसवा
20 बिसवा	=	one बीघा
$3\frac{1}{40}$ बीघा	=	one एकड़
A बीघा	=	14,400 square feet.

9. Time was measured (besides in hours, minutes and seconds) in पहर, घड़ी, पल and अक्षर :

A पहर (Sanskrit प्रहर) is1/8 of day+night, i.e. 3 hours.

A घड़ी was 1/60 of day+night, i.e. 24 minutes, and was itself divided into 60 parts which were called **पल.** Each पल was also divided into 60 parts which were called अक्षर. Thus :

An अक्षर = 24/60	= 2/5 seconds
A पल = 60 अक्षर	= 24 seconds
A घड़ी = 60 पल	= 24 minutes
A day+night = 60 घड़ी	= 24 hours

All astronomical calculations are still made with the help of the above divisions of time.

Note : 6 to 8 are now technically obsolete. India has since switched over to the metric system of weights and measures and follows decimal system of currency. However, the old system has been mentioned here for information only.

APPENDIX V

STANDARD DEVANĀGARĪ SCRIPT
(FOR HINDI)

Vowels :

अ आ इ ई उ ऊ ऋ

ए ऐ ओ औ

Anuswāra & **Visarga** (along with preceding vowel)

अं अः (ं ः)

Matras :

ा ि ी ु ू ृ े ै ो ौ

Consonants (along with inherent vowel अ) :

क ख ग घ ङ

च छ ज झ ञ

ट ठ ड ढ ण ड़ ढ़

त थ द ध न

प फ ब भ म

य र ल व

श ष स ह

Conjunct Consonants

क्ष त्र ज्ञ श्र

Note :1. ड़ and ढ़ are distinct meaningful sounds in Hindi.

2. The sound of ळ is heard in various dialects of Hindi, for which (so called Marathi) ळ letter can be used, if necessary.

Nasalization sign ँ

Hal Sign : ्

Devanāgari Figures :

१, २, ३, ४, ५, ६, ७, ८, ९, ०

Explanations :

1. The Sanskrit vowel ॠ (long) and ॡ (long)are no longer in vogue in Hindi. These have, therefore, not been included in the list of Hindi vowels.

2. Formation of Conjunct letters :

(a) Consonant letters with vertical line (खड़ी पाई) :

ख ग घ च ज झ ञ ण
त थ ध न प ब भ म
य ल व श ष स

Conjunct letters, in case of these consonants, should be formed by removing the vertical line, e.g :

ख्याति, लग्न, विघ्न, कच्चा, छज्जा, यक्ष्मा, नगण्य,

कुत्ता, पथ्य, ध्वनि, न्यास, प्यास, डिब्बा, सभ्य, रम्य,

शय्या, उल्लेख, व्यास, श्लोक, राष्ट्रीय, स्वीकृत

क्ष, त्र, ज्ञ and श्र are special conjunct letters for joining क्+ष, त्+र, ज् + ञ and श् + र respectively. Out of these four, the first two letters, i.e क्ष and त्र end in a vertical line. Both of them can still aid another consonant loosing their vertical line as follows : यक्ष्मा, त्र्यंबक (triple consonants). But ज्ञ and श्र don't accept another (third) consonant.

(b) The conjunct forms of क and फ़ are made by cutting their hook to half, e.g. संयुक्त, पक्का, दफ़्तर (not as संयुक्त, पक्का, दफ़्तर).

(c) The conjunct forms of ङ छ ट ठ ड ढ and द should be made by adding the हल् symbol (्), e.g. वाङ्मय, लट्टू, लट्ठा, बुड्ढा, विद्या etc. (not as वाङ्मय, लट्टू, लट्ठा, बुड्ढा, विद्या etc.)

(d) All the three old forms of conjunct र should continue as प्रकार, धर्म, राष्ट्र

(e) श्र should be written in the old style as in श्री, and not as श्री.

(f) The conjunct form of त् + र should be written either as त्र or as त्र. However, the first form is in vogue.

(g) The Conjunct consonant with ह, as a rule, be formed with हल् symbol, e.g. जिह्वा, आह्लाद, चिह्न (and not as जिह्वा, आह्लाद, चिह्न). In चिह्न, putting न् before ह (चिन्ह) is incorrect.

(h) The old style of conjunct forms of letters may continue in Sanskrit texts and quotations.

3. All other symbols or marks of punctuation which are either used or have naturalized themselves into Hindi and as standardized by the Government of India on the advice of experts in the field shall continue to be used as before. A few instances are :

(i) The use of headline (शिरोरेखा).

(ii)(a) Except for the full-stop, all punctuation marks as current in English. (The symbol for Visarga will also serve as a colon).

(b) For full stop (·), a vertical line (I) should be used.

(c) The following symbols be incorporated in the keyboard, as far as possible (, . % ' " ( ) { } [ ] + - × ÷ = * ˘ ँ) etc.

(iii) The Symbols for Anuswara (ं) and nasalized vowel (candrabindu ँ)should continue as in vogue.

As envisaged in Article 343 (1) and (2) of the Constitution of India, under the Presidential orders issued from time to time, except for some specified

purposes, only the International form of Indian Numerals are to be used in all official publications in Hindi :

1 2 3 4 5 6 7 8 9 0

Amplified Devanāgarī

With a view to equipping Devanāgarī as an additional Script for rendering modern Indian languages, the following additional symbols have been fixed for expressing the special sounds of regional languages for which no symbols existed in Devanāgarī Script.

A.	**Vowels**	**Letters**	**Matras**
	(i) Short ए and short ओ of the four South Indian languages	ऍ ऑ	ॅ ॉ

C (ii) Specific vowels of Kashmiri.

अ॑ आ॑ उ॑ ऊ॑ अॅ ऑ इ़ उ़

॑ ा॑ ु॑ ू॑ ॅ ॉ ि़ ु़

Note : The diacritical marks recommended above may be used for other languages also, where necessary.

*B. **Consonants***

(i) Kashmiri Ca-varga (च़ छ़ ज़ झ़). These

symbols may be used in case of Telugu etc. also, where necessary.

(ii) Sindhi Implosives ग॒ ज॒ ड॒ ब॒

(iii) ऴ for Tamil ழ and Malayalam ഴ

(iv) ऱ for Tamil ற and Malayalam റ and Telugu, Kannada ಱ

(v) ऱ्ऱ for Malayalam റ റ

(vi) य़ for Bangla and Asamiya য

(vii) ऩ for Tamil ன and Malayalam alveolar ന

(viii) Sounds : Perso-Arabic and English

क़ ख़ ग़ ज़ झ़ फ़

(ix) अ़ for Urdu, (if at all necessary for making distinction between अ़ैन and अलिफ़)

आ़ (आ़दत), इ़ (इ़बादत), ई़ (ई़द), उ़ (उ़मर). ऐ़ (ऐ़न), औ़ (औ़रत) आदि

APPENDIX VI

देवनागरी वर्णमाला लेखन विधि

अ अ | आ आ

इ इ | ई ई

उ | ऊ ऊ

ऋ ऋ

ए | ऐ ऐ

आ ओ ओ | औ औ

क	ख
ग	घ
ङ	च
छ	ज
झ	ञ
ट	ठ
ड	ढ

ण	त
थ	द
ध	न
प	फ
ब	भ
म	य
र	ल

व श

ष स

ह क्ष

त्र ज्ञ

श्र ड़

ढ़ ळ

Indian languages in amplified Devanāgarī

परिवर्धित देवनागरी में भारतीय भाषाएँ

असमिया - देवनागरी वर्णमाला

অ अ	আ आ	ই इ	ঈ ई	উ उ
ঊ ऊ	ঋ ऋ	এ ए	ঐ ऐ	ও ओ
ঔ औ	অং अं	অঃ अः		
ক क	খ ख	গ ग	ঘ घ	ঙ ङ
চ च	ছ छ	জ ज	ঝ झ	ঞ ञ
ট ट	ঠ ठ	ড ड	ঢ ढ	ণ ण
ত त	থ थ	দ द	ধ ध	ন न
প प	ফ फ	ব ब	ভ भ	ম म
য य	ৰ र	ল ल	ৱ व	শ श
ষ ष	স स	হ ह	ক্ষ क्ष	জ্ঞ ज्ञ
শ্র श्र	ড় ड़	ঢ় ढ़	ৎ त्	য় य़

1341 CHD/11—26A

ओड़िया - देवनागरी वर्णमाला

ଅ अ ଆ आ ଇ इ ଈ ई ଉ उ

ଊ ऊ ଋ ऋ ଏ ए ଐ ऐ ଓ ओ

ଔ औ ଅଂ अं ଅଃ अः

କ क ଖ ख ଗ ग ଘ घ ଙ ङ

ଚ च ଛ छ ଜ ज ଝ झ ଞ ञ

ଟ ट ଠ ठ ଡ ड ଢ ढ ଣ ण

ତ त ଥ थ ଦ द ଧ ध ନ न

ପ प ଫ फ ବ ब ଭ भ ମ म

ଯ य ର र ଳ ळ ଲ ल ଵ व

ଶ श ଷ ष ସ स ହ ह କ୍ଷ क्ष

ଡ଼ ड़ ଢ଼ ढ़

1341 CHD/11—26B

उर्दू-देवनागरी वर्णमाला

ट ٹ   त ت   प پ   ब ب   अ ا

ख़ خ   ह ح   च چ   ज ج   स ث

ड़ ڑ   र ر   ज़ ذ   ड ڈ   द د

स ص   श ش   स س   झ़ ژ   ज़ ز

ग़ غ   अ़ ع   ज़ ظ   त ط   ज़ ض

ल ل   ग گ   क ک   क़ ق   फ़ ف

य ی   ह ہ   व و   न ن   म م

य ے

झ جھ   ठ ٹھ   थ تھ   फ پھ   भ بھ

ख کھ   ढ़ ڑھ   ढ ڈھ   ध دھ   छ چھ

आ آ   उ اُ   इ اِ   अ اَ   घ گھ

कन्नड - देवनागरी वर्णमाला

ಅ अ	ಆ आ	ಇ इ	ಈ ई	ಉ उ
ಊ ऊ	ಋ ऋ	ೠ ॠ	ಎ ऍ	ಏ ए
ಐ ऐ	ಒ ऑ	ಓ ओ	ಔ औ	ಅಂ अं
ಅಃ अः				
ಕ क	ಖ ख	ಗ ग	ಘ घ	ಙ ङ
ಚ च	ಛ छ	ಜ ज	ಝ झ	ಞ ञ
ಟ ट	ಠ ठ	ಡ ड	ಢ ढ	ಣ ण
ತ त	ಥ थ	ದ द	ಧ ध	ನ न
ಪ प	ಫ फ	ಬ ब	ಭ भ	ಮ म
ಯ य	ರ र	ಲ ल	ವ व	ಶ श
ಷ ष	ಸ स	ಹ ह	ಕ್ಷ क्ष	ಳ ळ

ई اِی   इ اِ   आ آ   अ اَ   ॵ ٲ   ॳ أ

ओ او   ऑ اۆ   ऊ اوٗ   उ اُ   ॷ اٟو   ॶ اٟ

ए اے   ऍ اٚے

छ چھ   च چ   ग گ   ख کھ   क ک

ट ٹ   ज़ ز   छ़ ژھ   च़ ژ   ज ج

द د   थ تھ   त ت   ड ڈ   ठ ٹھ

म م   ब ب   फ پھ   प پ   न ن

व و   ल ل   र ر   य ے   य ی

ह ہ   स س   श ش

गुजराती - देवनागरी वर्णमाला

અ अ	આ आ	ઇ इ	ઈ ई	ઉ उ
ઊ ऊ	ઋ ऋ	એ ए	ઐ ऐ	ઓ ओ
	ઔ औ	અં अं	અઃ अः	
ક क	ખ ख	ગ ग	ઘ घ	ઙ ङ
ચ च	છ छ	જ ज	ઝ झ	ઞ ञ
ટ ट	ઠ ठ	ડ ड	ઢ ढ	ણ ण
ત त	થ थ	દ द	ધ ध	ન न
પ प	ફ फ	બ ब	ભ भ	મ म
ય य	ર र	લ ल	વ व	શ श
ષ ष	સ स	હ ह	ળ ळ	ક્ષ क्ष
	ત્ર त्र		જ્ઞ ज्ञ	

तमिऴ़ - देवनागरी वर्णमाला

அ अ	ஆ आ	இ इ	ஈ ई
உ उ	ஊ ऊ	எ ऎ	ஏ ए
ஐ ऐ	ஒ ऒ	ஓ ओ	ஔ औ
		ஃ अक्	
க क	ங ङ	ச च	ஞ ञ
ட ट	ண ण	த त	ந न
ப प	ம म	ய य	ர र
ல ल	வ व	ழ ऴ	ள ळ
ற ऱ	ன ऩ	ஷ ष	ஸ स
ஹ ह	ஜ ज	க்ஷ क्ष	

तेलुगु - देवनागरी वर्णमाला

అ अ	ఆ आ	ఇ इ	ఈ ई	ఉ उ
ఊ ऊ	ఋ ऋ	ౠ ॠ	ఎ ऎ	ఏ ए
	ఐ ऐ	ఒ ऒ	ఓ ओ	
	ఔ औ	అం अं	అః अः	
క क	ఖ ख	గ ग	ఘ घ	ఙ ङ
చ च	ఛ छ	జ ज	ఝ झ	ఞ ञ
ట ट	ఠ ठ	డ ड	ఢ ढ	ణ ण
త त	థ थ	ద द	ధ ध	న न
ప प	ఫ फ	బ ब	భ भ	మ म
య य	ర र	ల ल	వ व	శ श
ష ष	స स	హ ह	క్ష क्ष	ఱ ऱ
		ళ ळ		

पंजाबी (गुरुमुखी)-देवनागरी वर्णमाला

ਅ अ	ਆ आ	ਇ इ	ਈ ई	ਉ उ
ਊ ऊ	ਰੀ ऋ	ਏ ए	ਐ ऐ	ਓ ओ
	ਔ औ	ਅਂ अं	ਅ: अः	
ਕ क	ਖ ख	ਗ ग	ਘ घ	ਙ ङ
ਚ च	ਛ छ	ਜ ज	ਝ झ	ਞ ञ
ਟ ट	ਠ ठ	ਡ ड	ਢ ढ	ਣ ण
ਤ त	ਥ थ	ਦ द	ਧ ध	ਨ न
ਪ प	ਫ फ	ਬ ब	ਭ भ	ਮ म
ਯ य	ਰ र	ਲ ल	ਵ व	ਸ਼ श
	ਸ स		ਹ ह	

Editor's Note

1. The Gurumukhi script has three basic graphemes ੳ, ਅ and ੲ, out of which emerges short and long vowels with the help of Mātrās

Basic grapheme	Short vowel	long vowel		
ੳ	ੳ (उ)	ਊ (ऊ)	ਓ (ओ)	
ਅ	ਅ (अ)	ਆ (आ)	ਐ (ऐ)	ਔ (औ)
ੲ	ਇ (इ)	ਈ (ई)	ਏ (ए)	

2. The letter ऋ is not included in the Gurumukhi script. However, it is usually represented by ਰੀ, wherever necessary, following its pronunciation in Hindi words as 'रि' (Ri)

बंगला - देवनागरी वर्णमाला

অ अ	আ आ	ই इ	ঈ ई	উ उ
ঊ ऊ	ঋ ऋ	এ ए	ঐ ऐ	
ও ओ	ঔ औ	অং अं	অঃ अः	
ক क	খ ख	গ ग	ঘ घ	ঙ ङ
চ च	ছ छ	জ ज	ঝ झ	ঞ ञ
ট ट	ঠ ठ	ড ड	ঢ ढ	ণ ण
ত त	থ थ	দ द	ধ ध	ন न
প प	ফ फ	ব ब	ভ भ	ম म
য य	র र	ল ल	ব व	শ श
ষ ष	স स	হ ह	ক্ষ क्ष	জ্ঞ ज्ञ
শ্র श्र	ড় ड़	ঢ় ढ़	ৎ त्	য় य़

मलयाळ्म - देवनागरी वर्णमाला

അ अ ആ आ ഇ इ ഈ ई ഉ उ

ഊ ऊ ഋ ऋ

എ ऎ ഏ ए ഐ ऐ ഒ ऒ ഓ ओ

ഔ औ അം अं അഃ अः

ക क ഖ ख ഗ ग ഘ घ ങ ङ

ച च ഛ छ ജ ज ഝ झ ഞ ञ

ട ट ഠ ठ ഡ ड ഢ ढ ണ ण

ത त ഥ थ ദ द ധ ध ന न

പ प ഫ फ ബ ब ഭ भ മ म

യ य ര र ല ल വ व ശ श

ഷ ष സ स ഹ ह ള ळ ക്ഷ क्ष

ഴ ऴ റ ऱ ററ ऱऱ

Specific Diacritic Marks

Consonants (व्यंजन)

(1) Kashmiri Ca-varga * — च॒ छ॒ ज॒ झ॒

(2) Sindhi implosives — ग॒ ज॒ ड॒ ब॒

(3) for Tamil ழ and Malyalam ഴ — ऴ

(4) for Tamil ற Malyalam റ, Telugu and kannara ಱ — र॒

(5) for Bangla - Asamiya য় — य़

(6) for Tamil ன and Malyalam ന — न॒

(7) for representing specific Urdu and English sounds, a dot (नुक्ता) below the corresponding Devanāgarī letter may be assigned — क़ ख़ ग़ ज़ झ़ फ़

* If deemed necessary, this diacritic mark can also be used for Telugu etc.

APPENDIX VIII

STANDARDIZATION OF HINDI SPELLING

A set of rules for standard Hindi spelling, as formulated by an Expert Committee appointed by Government for the purpose and as approved by the Government is given below :

1. The case-signs in Hindi should always be written as separate words, except in case of pronouns where they should be tagged on to the stems (प्रातिपदिक); e.g. 1. राम ने, 2. स्त्री को, 3. उससे, 4. मुझको.

Exception :

(a) Where pronouns have two case-signs at a time, the first should be tagged on to the stem while the second should be written separately, e.g. 1. उसके लिए, 2. इसमें से.

(b) When the particles ही, तक etc. fall in between a pronoun and its case-sign, the case-sign be written as a separate word, e.g. आप ही के लिए, मुझ तक को.

2. In case of compound verbs, all subsidiaries should be written separately, e.g. 1. पढ़ा करता है, 2. आ सकता है.

3. The indeclinables तक, साथ etc. should always be written as separate words, e.g. आपके साथ, यहाँ तक

4. The absolutive forms should always be written as single words, e.g. मिलाकर, खा-पीकर, रो-रोकर.

5. In case of co-ordinative compounds, hyphen should be placed in between the constituent words, e.g. राम-लक्ष्मण, शिव-पार्वती संवाद.

6. Hyphen should be placed before particles like सा, जैसा, e.g. तुम-सा, राम-जैसा, चाकू-से तीखे.

7. In case of dependent determinative compounds, hyphen should be used only to avoid risk of ambiguity, e.g. भू-तत्व.

8. Where the use of glidal य, व is optional, it may be avoided, i.e., in the words like गए-गये, नई-नयी, हुआ-हुवा etc. using only the former (vowel) forms. This rule is applicable in all cases viz., verbal, adjectival and undeclinable forms.

9. ऐ (ै) and औ (ौ) express two distinct sounds in Hindi. First as in words like है, और etc. and the other in words like गवैया, कौवा etc. The use of these symbols to express these two distinct sounds should continue. Modifications like गवय्या, कव्वा etc. are unnecessary.

10. तत्सम words borrowed from Sanskrit should ordinarily be spelt in their original Sanskrit form. But where the use of Hal sign (right slanting stroke) has already discontinued in Hindi words like महान (न्), विद्वान (न्), it need not be revived.

11. Where the fifth letter of a class (वर्ग) of consonants precedes any of the four remaining letters of the same

class, the अनुस्वार and not the fifth letter should be used, e.g. गंगा, चंचल, टंटा, संध्या, संपादक etc. If the fifth letter precedes any letter of a class (वर्ग) other than its own or repeats itself, it does not change into an अनुस्वार, but remains as it is, e.g. वाङ्मय, अन्य, सम्मति, चिन्मय, उन्मुख etc. Forms like वांग्मय, अंय, संमति, चिंमय, उंमुख etc. are incorrect.

12. Use of nasalization sign (ँ) (चंद्रबिंदु) is sometimes necessary to avoid ambiguity in meaning and to mark out distinction between words like हंस–हँस; अंगना–अँगना, etc. But where it is difficult to write or print चंद्रबिंदु (especially on cases of Matras of इ ई ए ऐ ओ औ) and where risk of ambiguity is not involved, use of शिरोबिंदु (sign of Anuswāra) in place of चंद्रबिंदु is permissible, e.g. नहीं, में, मैं. But चंद्रबिंदु must necessarily be used in poetry to maintain metric sequence. Similarly, in the primers for children where introduction of चंद्रबिंदु is desired, चंद्रबिंदु must invariably be used, e.g. कहाँ, हँसना, आँगन, सँवारना etc.

13. Words of Arabo-Persian origin which have been adapted in Hindi vocabulary should continue to be used as such, e.g. जरूर. But where their use in innate form is desired, dots (नुक्ते) must be used to denote alien origin, e.g. राज़, नाज़.

14. Where use of English words with half-open औ sound is desired, अर्ध चंद्र symbol should be placed over ऑ or ॉ as in ऑनरेरी, डॉक्टर, कॉलेज etc.

15. If Sanskrit words with विसर्ग (:) have to be used in Hindi

in their तत्सम form, the विसर्ग should be placed appropriately as in दु:खानुभूति. But if such words are to be used in their modified (तद्भव) form, विसर्ग can easily be omitted as in दुख-सुख के सांथी.

Explanatory notes with illustrations

A growing language–Hindi is day-by-day ensuring its status as the official language of the Union. It is heartening to picture Hindi as truly pan-Indian in form and content with closer and closer contact with its counterparts, their literature and the people who wield them for varied aims.

Incidence of parallel forms is a natural phenomenon in a living language. It is inadvisable, therefore, to fetter its course with rigid regimen and grammatical regulation.

Dictums can hardly force particular forms of a parallel labyrinth in currency and opinions must continue to differ on the choice of one or the other.

Nonetheless, conformity to the rules of grammar, syntax and spelling, is the most to be desired, provided it does not hamper progress, nor does it come in the way of effulgence of a language.

Taking all this into account, the Committee (Hindi Vartani Samiti) had a catholic approach in formulating principles for standardizing Hindi spelling.

The rules embodied in the text of the booklet pertaining to standardization of Hindi spellings are elaborated here with a few more illustrations :

1. The case-signs in all types of nouns should be written separately from the stems (प्रातिपदिक), e.g. राम ने, राम को, राम से etc. and स्त्री ने, स्त्री को, स्त्री से etc.

But in case of pronouns the case-signs should not be written as separate words but should be joined with the stems, e.g. उसने, उसको, उससे etc. The concession or the exception to this rule (see para I (a) and (b) above) is also clear and needs no further explanation.

2. The second rule in also clear. Some more examples under the 'Compound verb' (see para 2 above) rule are: जाया करता है, खाया करता है, जा सकता है, कर सकता है, किया करता था, पढ़ा करता था, खेला करेगा, घूमता रहेगा etc.

3. As regards placement of indeclinables (See para **4**) for few more examples for clarification. There are several types of indeclinables in Hindi that denote various types of feelings and senses, e.g, आह, ओह, अहा, ऐ, ही, तो, सो, भी, न, जब, तब, कब, यहाँ, वहाँ, कहाँ, सदा, क्या, श्री, जी, तक, भर, मात्रा, साथ, कि, किंतु, मगर, लेकिन, चाहे, या, अथवा, तथा, यथा, और etc.

Some indeclinables are followed by case-signs also, e.g. अब से, तब से, यहाँ से, वहाँ से, सदा से etc.

The rule lays down that the indeclinables be written as separate words, e.g. आप ही के लिए, मुझ तक को, आपके साथ, गज़ भर कपड़ा, देश भर, रात भर, दिन भर, वह इतना भर कर दे, मुझे जाने तो दो, काम भी नहीं बना, पचास रुपए मात्र etc.

The honorific indeclinables श्री and जी should also be written as separate words, e.g. श्री श्रीराम जी, श्री कन्हैयालाल जी, महात्मा जी etc.

4. Indeclinables such as प्रति, मात्र, यथा etc. in compounds should not be written separately, e.g. प्रतिदिन, प्रतिशत, मानवमात्र, निमित्तमात्र, यथासमय, यथोचित etc., for the constituents compounded together are treated as a single compound word. While following the provisions of this rule, the Committee have also provided for a hyphen in between the constituents in cases of co-ordinative compounds and dependent determinative compounds to avoid risk of ambiguity.

5. The hyphen is used only for clarity. Some examples of co-ordinative compounds are : देख-रेख, चाल-चलन, हँसी-मज़ाक, लेन-देन, पढ़ना-लिखना, खाना-पीना, खेलना-कूदना, etc.

6. Hyphen may be used in between determinative compounds to avoid risk of ambiguity. For example, if a hyphen is not used in the compound word भू-तत्व (elements or science of earth), it is likely to be confused with भूतत्व meaning 'the state of being as element'. In the case of common dependent determinatives as in words like रामराज्य, राजकुमार, गंगाजल, ग्रामवासी, आत्महत्या etc., a hyphen is not necessary at all.

7. The use of glidal य-व is forbidden, where it is optional.

This prohibition is applicable in respect of all types of words in all cases, e.g. दिखाए गए, राम के लिए, पुस्तक लिए हुए, नई दिल्ली.

8. The words borrowed from Sanskrit should ordinarily be spelt in their original Sanskrit form. Accordingly, it would be improper to spell ब्रह्मा, as ब्रम्हा, चिह्न as चिन्ह, उऋण as उरिण etc. Similarly, wrong spellings of words as ग्रहीत, दृष्टव्य, प्रदर्शिनी, कांतिवान, अत्याधिक, अनाधिकार etc. are not acceptable. The correct spellings of these words are गृहीत, द्रष्टव्य, प्रदर्शनी, कांतिमान, अत्यधिक, अनधिकार respectively. Wherever हल् sign has dropped out of use in words like महान (न्), विद्वान (न्) etc., it need not be revived.

9. Rule regarding the use of 'fifth letters' (पंचमाक्षर) and अनुस्वार is like this. : Where fifth letter of a class of consonants (वर्ग) precedes any of the four remaining letters of the same class, the अनुस्वार and not the fifth letter should be used; e.g. गंगा, चंचल, टंटा, संपादक, or धंधा, संध्या etc. If the fifth letter precedes any letter of a class (वर्ग) other than its own or repeats itself, it does not change into an अनुस्वार but remains as it is, e.g. वाङ्मय, अन्य, सम्मति, चिन्मय, उन्मुख etc. Forms like वांमय or वांग्मय, संमति, चिंमय, उंमुख etc. are incorrect.

10. The Committee had sympathetically considered the question of the use of चंद्रबिंदु (a nasal sound expressed by a point in the middle of a digit over a letter) and has provided for its applicaiton where necessary. The rule laid down in this respect is quite clear.

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11. The Rules dealing with spellings of Hindi words of English, Arabic, Persian or any other foreign origin and their peculiar sounds, do not require explanation. However, it is not out of context to reproduce here the recommendation on transliteration of International terms into Devanāgarī Script, made by the Seminar on the Linguistics of Scientific Terminology organised by the Commission for Scientific and Technical Terminology in August-September, 1962 which runs thus :

"The transliteration of English terms should not be made so complex as to necessitate the introduction of new signs and symbols in the present Devanāgarī characters. The Devanāgarī rendering of English terms should aim at maximum approximation to the standard English pronunciation with such modification as are prevalent in the educated circle in India."

The same recommendation may apply to words adopted from other languages also.

Some Hindi words have two parallel forms in currency, both of which have been generally recognised by scholars in the field, e.g. गरदन: गर्दन, गरमी: गर्मी, बऱफ़: बर्फ़, बरतन: बर्तन, बिलकुल: बिल्कुल, सरदी: सर्दी, कुरसी: कुर्सी, भरती: भर्ती, बरदाश्त: बर्दाश्त, वापिस: वापस, आखीर: आखिर, एकाई: इकाई, दोबारा: दुबारा, etc. At that time, the uniformity in the spelling of such words was not considered essential. But, a preliminary attempt in this regard

was made by the latest 'Revision Committee' at the time of organising an All India Conference on Standardization of Hindi spellings, held in the year 2002, recommendations of which were edited and published, as the third revised and enlarged edition in the year 2006. It needs further exhaustive consultation and finalization of the rest of borrowed words into Hindi.

APPENDIX IX

GLOSSARY OF GRAMMATICAL TERMS

English	Hindi
absolutive (verb)	पूर्वकालिक क्रिया
abstract noun	भाववाचक संज्ञा
accent	आघात
accentuation	आघातन
accusative	कर्मकारक
active case	कर्तृकारक, कर्तृविभक्ति
active construction	कर्तृवाच्य रचना
active verb	1. सकर्मक क्रिया 2. कर्तृ क्रिया
active voice	कर्तृवाच्य, कर्तरि प्रयोग
adjectival	विशेषक
adjectival pronoun	विशेषण-सर्वनाम
adjective	विशेषण
adverb	क्रियाविशेषण
__, conjunctive	संयोजक क्रियाविशेषण
__, pronominal	सार्वनामिक क्रियाविशेषण
__, relative	संबंधवाचक क्रियाविशेषण
adverbial determinative compound	अव्ययीभाव समास

adverb of degree	कोटिबोधक क्रियाविशेषण
adverb of direction	दिशाबोधक क्रियाविशेषण
adverb of manner	प्रकारबोधक क्रियाविशेषण
adverb of negation	नकारबोधक क्रियाविशेषण
adverb of place	स्थानबोधक क्रियाविशेषण
adverb of time	कालबोधक क्रियाविशेषण
affirmative	अस्तिवाचक
affirmation	अस्ति, सकार
affricate	स्पर्श-संघर्षी, अनुघर्षी
agent	कर्तृ, कर्ता; साधक
agential	कर्तृ-, कर्ता-; साधक-
alphabet	वर्णमाला
alveolar	वार्स्व, वर्त्स्य
analogy	सादृश्य, साम्यानुमान
animate	चेतन
archaic	आर्ष, पुरागत
articulation	उच्चारण
aspect	पक्ष
aspirate	महाप्राण
aspirated	महाप्राण
auxiliary	सहायक; गौण

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auxiliary verb	सहायक क्रिया; गौण क्रिया
back vowel	पश्च स्वर
bilabial	उभयोष्ठ्य, द्वि-ओष्ठ्य
cardinal numeral	गणनासूचक संख्यावाचक
cardinal vowel	मान स्वर
case	कारक, विभक्ति
case-sign	कारक-चिह्न, विभक्ति-चिह्न
causal	1. प्रेरणार्थक 2. प्रयोजनार्थक
causative verb	प्रेरणार्थक क्रिया
cerebral	मूर्धन्य
character	वर्ण, लिपिचिह्न
classical	लौकिक (संस्कृत आदि)
classification	वर्गीकरण
clause	उपवाक्य
close (vowel)	संवृत (स्वर)
closure	अवरोध, संवार
cognate	सजात
collective noun	समुदायवाचक संज्ञा
colloquial language	बोलचाल की भाषा
comma	अल्पविराम
common noun	जातिवाचक संज्ञा, जातिवाचक नाम

comparative	तुलनात्मक, तुलन-
comparative degree	तुलन-कोटि, तर-भाव
complementary	पूरक
complete obstruction	पूर्ण अवरोध
completive	पूर्णतावाचक
compound	1. समास, 2. संयुक्त, समस्त, यौगिक
compound pronoun	यौगिक सर्वनाम, समस्त सर्वनाम
compound verb	संयुक्त क्रिया
concord	अन्विति
conditional mood	हेतुमद् वृत्ति
conditional sentence	हेतुमद् वाक्य
conjugation	क्रिया रूप, क्रिया रूपावली
conjunct	संयुक्त
conjunct consonant	संयुक्त व्यंजन
conjunction	समुच्चयबोधक ; संयोजन
conjunctive adverb	संयोजक क्रियाविशेषण
connecting word	योजक शब्द
consonant	व्यंजन
construction	रचना
contingent	विपरीतार्थक ; सांयोगिक
co-ordinate	समानाधिकरण

co-ordinating conjunction	समानाधिकरण समुच्चयबोधक
co-ordinative compound	द्वंद्व समास
declantion	क्रिया रूप सिद्धि
declarative	निर्देशक
degree	कोटि
definite	निश्चायक, निश्चयवाचक
definite pronoun	निश्चयवाचक सर्वनाम
demonstrative adjective	संकेतवाचक विशेषण
demonstrative pronoun	संकेतवाचक सर्वनाम
dental	दंत्य
dependent	आश्रित
dependent determinative compound	तत्पुरुष समास
descriptive	वर्णनात्मक
descriptive determinative compound	कर्मधारय समास
devoicing	अघोषीकरण
diacritic(al) mark	विशेषक चिह्न
dialect	बोली, भाषिका
diminutive	लघुतावाची, अल्पार्थक
diphthong	संध्यक्षर, द्विस्वरक
direct object	उक्त कर्म, मुख्य कर्म

direct case	1. कर्तृकारक 2. अविकारी कारक
effective aspect	प्रभावी पक्ष
element	1. अंश, 2. तत्व
emphasis	बल, अवधारण
emphatic	बलसूचक, अवधारक
equivalent	समानक, समानार्थी, पर्याय
etymology	व्युत्पत्ति
euphony	सुश्रव्यता
exception	अपवाद
exclamation	विस्मयादिबोधन ; विस्मयादिबोधक
exclamation mark	विस्मयादिबोधक चिह्न
exclamatory	विस्मयादिबोधक
explosion	स्फोट
explosive	बहि:स्फोटक
expression	अभिव्यक्ति
feminine	स्त्रीलिंग
feminine noun	स्त्रीलिंगी संज्ञा, स्त्रीलिंग संज्ञा
finite verb	विधेय क्रिया
first person	उत्तम पुरुष
flap	उत्क्षेप
flapped	उत्क्षिप्त

form	रूप
formal	रूपात्मक
frequency	आवृत्ति
frequentative	पौन:पुनिक
frequentative aspect	पौन:पुनिक पक्ष
frequentative verb	पौन:पुनिक क्रिया
friction	घर्षण
friction sound	घर्षण स्वन/ध्वनि
fricative	संघर्षी, घर्षी
front of the tongue	जिह्वाग्र
front vowel	अग्रस्वर
full stop	पूर्णविराम
function	प्रकार्य
future	भविष्यत्
future tense	भविष्यत्काल
gender	लिंग
genitive case	संबंधकारक
grammar	व्याकरण
grammatical	व्याकरणिक, व्याकरणविषयक
guttural	कंठ्य
habitual past	आभ्यासिक भूतकाल

half-close	अर्धसंवृत
half-open	अर्धविवृत
hard (consonant)	कठोर (व्यंजन)
hard palate	कठोर तालु
helper (helping) verb	सहायक क्रिया
hissing sound	ऊष्म (उष्म) स्वन
honorific	आदरार्थक
hyphen	योजक चिह्न
idiom	मुहावरा
immediate future	आसन्न भविष्यत्
imperative mood	आज्ञार्थक, आज्ञार्थक वृत्ति
imperfect tense	अपूर्ण काल
impersonal	भावार्थक
impersonal voice	भाववाच्य, भावे प्रयोग
inanimate	अचेतन
inceptive aspect	आरंभमाण पक्ष, क्रिया-प्रारंभ पक्ष
inchoative aspect	आरंभमाण पक्ष, क्रिया-प्रारंभ पक्ष
incomplete	अपूर्ण, आंशिक
incomplete obstruction	अपूर्ण अवरोध, आंशिक अवरोध
indefinite	1. अनिश्चित 2. अनिश्चयवाचक
indefinite pronoun	अनिश्चयवाचक सर्वनाम

indicative	निश्चयार्थक; सामान्य
indicative future	सामान्य भविष्यत् (काल)
indicative mood	निश्चयार्थक वृत्ति
indicative past	सामान्य भूत
indicative present	सामान्य वर्तमान
indirect object	गौण कर्म, अनुक्त कर्म
infinite verb	अविधेय क्रिया
infinitive	भावार्थक संज्ञा
inflection	1. विभक्ति 2. रूपसिद्धि
inherent vowel	अंतर्निहित स्वर
instrumental (case)	करण (कारक)
intensive aspect	अवधारक पक्ष
interjection	विस्मयादिबोधन; विस्मयादिबोधक
interrogative	प्रश्नवाचक
interrogative pronoun	प्रश्नवाचक सर्वनाम
intransitive verb	अकर्मक क्रिया
iterative aspect	पौनःपुन्य पक्ष
labial	ओष्ठ्य
labio-dental	दंतोष्ठ्य
language	भाषा
larynx	स्वरयंत्र, काकल

lateral	पार्श्विक
letter	वर्ण
loan word	आगत शब्द, गृहीत शब्द
long	दीर्घ
long vowel	दीर्घ स्वर
masculine	पुल्लिंग, पुंलिंग
material noun	वस्तुवाचक संज्ञा
member	घटक
mode of writing	लेखन-विधि
modern (Hindi)	आधुनिक (हिंदी)
mood	वृत्ति
multiplicative	गुणात्मक, गुणन
multiplicative numeral	गुणन संख्यावाचक
nasal	नासिक्य
nasalization	अनुनासिकता
nasalized	अनुनासिक
native	देशीय, देशज
native speaker	मूल भाषाभाषी
negation	निषेध
negative	निषेधात्मक
neuter	नपुंसक (लिंग)

neuter gender	नपुंसक लिंग
neutral construction	भाववाचक रचना, भावे प्रयोग
non-aspirate	अल्पप्राण
noun	संज्ञा
number	वचन
numeral	संख्यावाचक
object	कर्म
objectival construction	कर्मणि रचना, कर्मणि प्रयोग
oblique case	1. इतर कारक 2. विकारी कारक 3. तिर्यक् कारक
obsolete	लुप्त, अप्रचलित
obstruction	अवरोध
open (vowel)	विवृत (स्वर)
optative	इच्छार्थक
optative mood	इच्छार्थक वृत्ति
order of words	शब्द-क्रम
ordinal numeral	क्रमसूचक संख्यावाचक
origin	उत्पत्ति
palatal	तालव्य
palate	तालु
participle	कृदंत (विशेषण)

particle	निपात
parts of speech	शब्द-भेद
passive construction	कर्मणि प्रयोग
passive voice	कर्मवाच्य
past	भूत(काल)
past participle	भूतकालिक कृदंत
past perfect	पूर्ण भूत
past tense	भूतकाल
periphrastic plural	संयुक्त बहुवचन
person	पुरुष
person, first	उत्तम पुरुष
person, second	मध्यम पुरुष
person, third	अन्य पुरुष
personal pronoun	पुरुषवाचक सर्वनाम
phonetic	स्वनिक (स्वानिक)
phrase	पदबंध, वाक्यांश
pitch	स्वराघात
plosive	स्पर्श
plural (number)	बहुवचन
possessive	संबंधवाचक
possessive compound	संबंध तत्पुरुष (समास)

postposition परसर्ग, अनुसर्ग, परस्थानिक

potential (mood) विध्यर्थक (वृत्ति)

predicate विधेय

predicative विधेय-, विधेयवाचक

prefix उपसर्ग, पूर्वप्रत्यय

preposition पूर्वसर्ग, पूर्वस्थानिक

present participle वर्तमानकालिक कृदंत (विशेषण)

present perfect आसन्नभूत, पूर्ण वर्तमान

present tense वर्तमानकाल

presumptive संदेहार्थक

primary derivative कृदंत

primary object मुख्य कारक

primary suffix कृत् प्रत्यय

progressive aspect अपूर्णकालिक पक्ष, घटमान पक्ष

progressive tense अपूर्ण काल, घटमान काल

pronominal सार्वनामिक

pronominal adjective सार्वनामिक विशेषण

pronominal adverb सार्वनामिक क्रियाविशेषण

pronoun सर्वनाम

pronunciation उच्चारण

proper noun व्यक्तिवाचक संज्ञा, व्यक्तिवाचक नाम

punctuation mark	विराम चिह्न, विरामादि चिह्न
reflexive	निजवाचक, आत्मार्थक
reflexive pronoun	निजवाचक सर्वनाम, आत्मार्थक सर्वनाम
relative	संबंधवाचक
relative pronoun	संबंधवाचक सर्वनाम
rolled	लुंठित, लोड़ित
resonance chamber	अनुनाद विवर, अनुनाद कोष्ठ
retroflex	मूर्धन्य, प्रतिवेष्टित
ridge of teeth	दंतकूट
root	1. धातु 2. मूल
script	लिपि
secondary	गौण
secondary derivative	तद्धित
secondary object	गौण कारक
secondary suffix	तद्धित प्रत्यय
second person	मध्यम पुरुष
semi-colon	अर्धविराम
semi-vowel	अर्धस्वर
sense	अर्थ, आशय
sentence	वाक्य
short	ह्रस्व

sibilant	दंत्योष्म, ऊष्म (उष्म)
sign	संकेत
silent	अनुच्चरित
simple future	सामान्य भविष्यत्
singular (number)	एकवचन
soft	मृदु, कोमल
soft palate	मृदु तालु, कोमल तालु
sound	ध्वनि; स्वन
sound change	स्वन-परिवर्तन
speech	वाक्
spelling	वर्तनी
spirant	संघर्षी, घर्षी
stop	स्पर्श
stress	बलाघात
stressed	बलाघातित, बलाघात युक्त
subject	1. कर्ता 2. उद्देश्य
subjectival construction	कर्तृ-रचना
subjunctive	संभावनार्थक
subjunctive mood	संभावनार्थक वृत्ति
subordinate	आश्रित, अधीन

subordinating conjunction	आश्रयसूचक समुच्चयबोधक, अधीनतासूचक समुच्चयबोधक
subsidiary	सहायक
substantive	संज्ञा, नाम
substantive verb	सत्तार्थक क्रिया, संज्ञार्थक क्रिया
suffix	प्रत्यय, पर-प्रत्यय
superlative degree	अतिशयकोटि, तम-भाव
syllabic	आक्षरिक
syllable	अक्षर
syntax	1. वाक्य-विन्यास 2. वाक्य-विचार; वाक्यविज्ञान
tapped	ताड़ित
tense	काल
terminate aspect	समापक पक्ष
third person	अन्य पुरुष
tip of the tongue	जिह्वा नोक
tongue	जिह्वा, जीभ
transitive verb	सकर्मक क्रिया
trill	कंपन
trilled	कंपित
unaspirate	अल्पप्राण

unaspirated	अल्पप्राण
unvoiced	अघोष
velar	1. कंठ्य 2. मृदुतालव्य, कोमल तालव्य
verb	क्रिया
verbal noun	क्रियार्थक संज्ञा, कृदंत भावनाम
verb of complete predication	पूर्ण विधेय क्रिया
verb of incomplete predication	अपूर्ण विधेय क्रिया
vibration	स्पंदन, कंपन
vocal chord(s)	घोषतंत्री
vocative case	संबोधन कारक
voice	1. वाच्य 2 घोष
voiced	घोष
voicing	घोषत्व; घोषीकरण
voiceless	अघोष
volitive	इच्छार्थक
vowel	स्वर
word	1. शब्द 2. पद

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